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ABSTRACT

The guide provides the opportunity for teachers and students (Native and non-Native) to examine in depth many aspects of the life of Native peoples--in the Canadian context, in the context of North America, and in relation to the life of indigenous peoples of other countries. The resource guide of 17 units of study include objectives such as: an overview of the history and contemporary situation of the Canadian Indian (status, non-status, and Metis); an awareness of the social impact of cultural and human interaction; an appreciation for the differences among peoples and groups in Canadian society; an understanding of Native peoples through an examination of their culture, the relationship between Canada's Native peoples and Canadian law, and a global perspective on the contemporary situation of Canada's Native peoples; and an awareness of other indigenous peoples in the world. The guideline can be used as a basis for the development of a course for credit at the Secondary School Graduation level or a course for credit at the Secondary School Honour Graduation level. Each unit of study is presented in outline form with an introduction, unit objectives, content, sample activities, and list of resources (books, films, and videotapes). (ERB)

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Ministry
of
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Hon. Bette Stephenson, M.D., Minister
Harry K. Fisher, Deputy Minister

# People of Native Ancestry

Curriculum Guideline for the Senior Division

1981

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RC 01 3338

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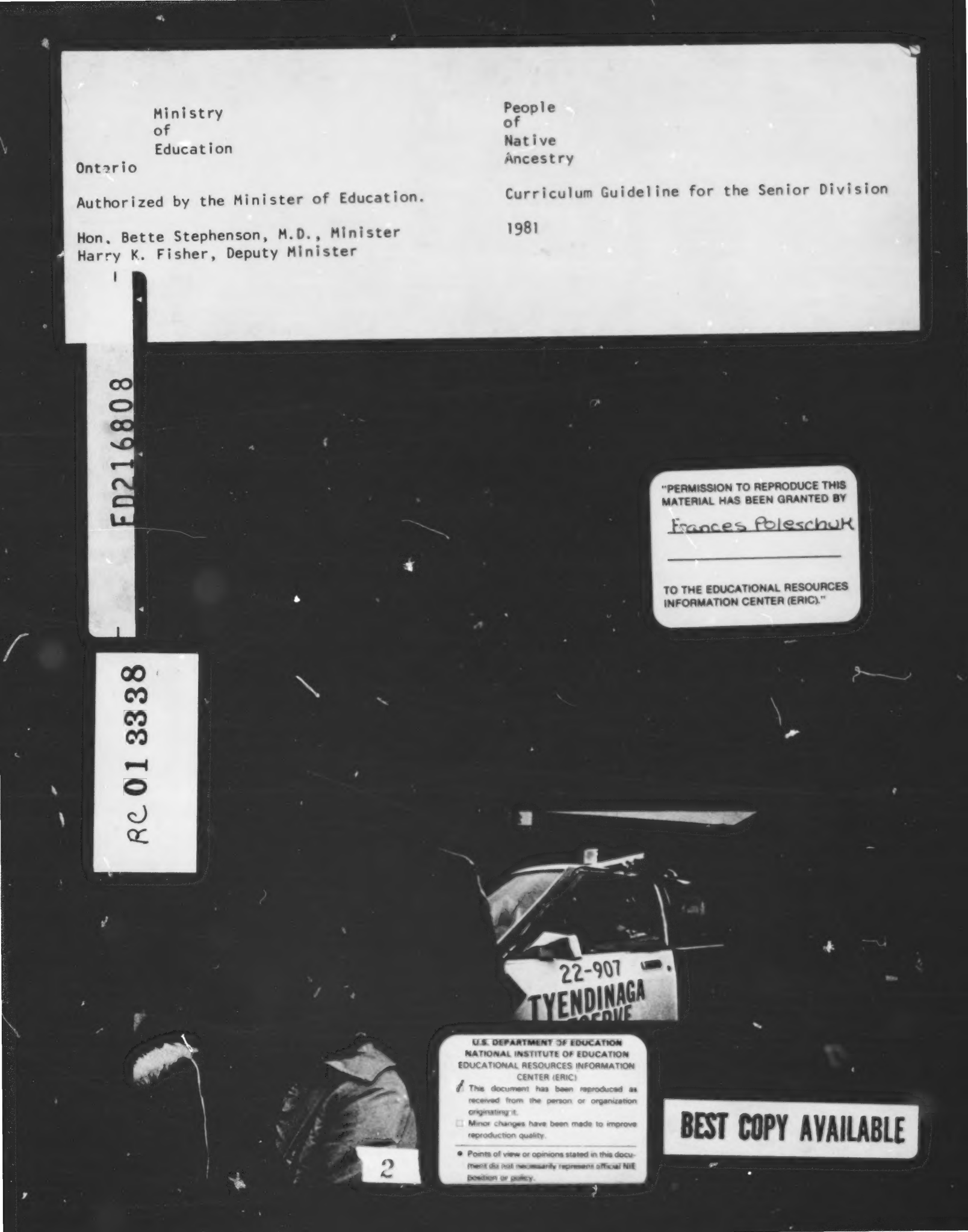


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The old Eskimo way of life is no more. It has gone forever, just as have gone for us the days of the oxcart . . . and the tallow candle. Civilization has caught both ourselves and the Eskimos in its dragnet, along with a variegated assortment of peoples in undeveloped Africa, Asia and South America. Two hundred, even one hundred years ago, the Eskimos could easily have bridged the gap that divided their way of life from our own, but the dawning age of automation has widened the chasm, so that the bridge it now needs must be longer and stronger. Among ourselves the gap between grandparents and grandchildren is still narrow, and most of us can leap over it quite easily; yet it has already become too wide for thousands and tens of thousands of our young people, and many not only fail to cross it but fail even to make the attempt.

Pirasualakpugut – we shall try

From D. Jenness, "The Administration of Northern Peoples: America's Eskimos - Pawns of History", in *The Arctic Frontier*, ed. R. St. J. Macdonald (Toronto: University of Toronto Press, 1966), pp. 120-129.

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# Table of Contents


| | Page |
|---|---|
| Introduction | 4 |
| Aims | 5 |
| Objectives | 5 |
| Using the Document | 6 |
| Evaluation | 11 |
| Units of Study | |
| 1. Archaeology and Native Peoples | 13 |
| 2. Technology of Native Peoples | 15 |
| 3. Effects of Contact: A Study of Cultural Contact | 17 |
| 4. A Survey of the Political History of the Native Peoples of Canada | 20 |
| 5. The Indian Act | 23 |
| 6. Aboriginal Rights, Claims, and Treaties | 25 |
| 7. The Inuit | 27 |
| 8. The Métis and Non-Status Indians of Canada | 30 |
| 9. Prejudice and Discrimination | 32 |
| 10. Reserve Communities | 34 |
| 11. Native Families, Then and Now | 37 |
| 12. Urbanization: The Native Person in an Urban Environment | 40 |
| 13. Traditional Beliefs of the Indians of Canada | 42 |
| 14. The Indian and the Schools | 45 |
| 15. Native Peoples and the Arts | 48 |
| 16. Native Peoples in Canadian Literature | 51 |
| 17. The Fourth World: A Case Study of Indigenous Peoples | 54 |
| Resource List | |
| Books, Pamphlets, and Reports | 58 |
| Articles | 76 |
| Films and Videotapes | 77 |
| Sites | 85 |
| Addresses of Native Organizations | 90 |
| Addresses of Periodicals | 91 |
| Addresses of Publishers and Audio-Visual Distributors | 92 |
| Glossary | 95 |
| Acknowledgements | 96 |

# Introduction

For centuries, the original peoples of Canada evolved distinctive lifestyles founded on the concept of a balanced, harmonious, and orderly relationship to the world in which they lived. As the European newcomers arrived, they introduced concepts of land ownership and values that were often at variance with existing Indian and Inuit mores. These European settlers, with their different philosophies, political organizations, social attitudes, and economic bases, greatly affected, and continue to affect, the Native peoples. In response, the Native peoples have attempted to maintain a balance between the often conflicting needs for cultural maintenance and for change witnin their own society.

Canada's Native peoples have played a major role in this country's past, and they remain an important part of its social and cultural fabric. Today, Canadians in general are developing an interest in, and appreciation of, Native culture, contributions, and heritage. This is reflected in the decision of the Ministry of Education, Ontario, to incorporate the study of Canada's Native peoples into the curriculum.

The curriculum guideline *History, Intermediate Division, 1977*, for example, outlines a content area entitled "Canada's Multicultural Heritage" in Grades 9 and 10. The Ministry of Education has also published two resource guides entitled *People of Native Ancestry* – one for the Primary and Junior Divisions (1975) and one for the Intermediate Division (1977) – and other support materials. These publications outline both historical and contemporary topics, and they are designed to assist teachers in helping students to develop positive attitudes towards, and an understanding of, Canada's Native peoples.

The present document is intended for the Senior Division. It can be used as a basis for the development of a course for credit at the Secondary School Graduation level or a course for credit at the Secondary School Honour Graduation level. A detailed description of the ways in which this guideline can be used is found on pages 6-10. In addition to the suggestions for its use, the document includes outlines for seventeen units of study and an annotated list of print and non-print resource materials.

By understanding the culture and contributions of Canada's Native peoples and by studying their history, students will be able to view current Native issues and concerns with greater clarity. By becoming more knowledgeable about Native peoples, students take part in the ongoing process of defining Canada, a Canada more appreciative of its diverse peoples.

The study of Native peoples should enrich the learning experiences of all students. Native students can be assisted in understanding modern Canadian society and in understanding, appreciating, and developing their own identity, culture, and heritage within it. Non-Native students will have the opportunity to understand and appreciate the heritage and cultures of Canada's original peoples. The study of the indigenous peoples in Canada and elsewhere can help students to learn to respect differences in values and to be aware of the variations in the cultural expectations of different groups.

Since all Canadians share a common destiny, the issues that today concern the Native peoples of Canada are important to all Canadians. All students, Native and non-Native alike, need an opportunity to become aware of these concerns and to develop informed opinions so that, as the mature citizens of the future, they can make intelligent decisions. The units of study outlined in this guideline will be useful in this regard. They will also provide opportunities for students to examine such concepts as personal conflict, self-esteem, the rights of individuals, social responsibility, justice, and freedom.

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## Aims

Every course developed from this document should provide students with opportunities to:

- acquire and apply skills of analysis, synthesis, organization, interpretation, evaluation, and communication through a study of the history and cultures of Canada's Native peoples;
- understand and appreciate legal, political, and socio-economic issues that people of different cultures encounter in various physical and social environments;
- understand and appreciate ways in which Native and non-Native skills, traditions, influences, and values can become mutually enriching;
- understand and appreciate the complexity of some of the current issues affecting the Native peoples of Canada;
- understand and appreciate the aims and aspirations of Canada's Native peoples;
- appreciate the heritage and cultures of the original Canadian peoples;
- develop respect in this multicultural society for cultures other than their own;
- develop an awareness of the distinctiveness of the traditional and contemporary cultures of the aboriginal peoples of the world.

## Objectives

In order to accomplish the aims listed above, the study of Native peoples in the Senior Division will provide opportunities for students to:

- develop an understanding of Native peoples through an examination of the concepts of self-esteem, family and community, citizens' rights, civic and social responsibility, justice, and freedom;
- understand how the Native peoples' position in the socio-economic and political structure today relates to their position at the time of their first contact with Europeans;
- develop an understanding of aboriginal rights, claims, and treaties and the Indian Act, as they relate to historical and contemporary efforts to define Native rights;
- develop an understanding of the differences and similarities among Native communities and cultures in Canada;
- develop an awareness of the concerns and difficulties that Native peoples of different cultures and backgrounds encounter in various environments in Canada and elsewhere;
- learn about the artistic forms of Canada's Native peoples;
- learn about the major contributions that Native peoples have made to the Canadian heritage.

It is expected that local courses of study will include statements of specific objectives leading to the achievement of the aims and objectives stated in this document.

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The units of study in this guideline will allow teachers and students to examine in depth many aspects of the life of Native peoples – in the Canadian context, in the context of North America, and in relation to the life of indigenous peoples of other countries. Through the material outlined in the units of study, teachers can provide situations in which students learn from cross-cultural experiences.

Teachers are advised to use discretion and care when dealing with sensitive areas. Although students should be allowed to draw their own conclusions, these conclusions should be based on sound evidence and logical reasoning. Students should learn to respect the views and values of others.

The inherent flexibility and eclectic nature of this document allows for the use of a variety of approaches and strategies to spark interest, to improve organization and communication skills, to stimulate intellectual activity, and to help students become aware of their own prejudices, their own thinking, stereotyped or otherwise, and their own values.

Values and attitudes should be an important aspect of every course developed from this guideline. It is important that students be provided with experiences that allow them to recognize and articulate their own values, to be sensitive to the values of others, and to deal sensitively and intelligently with values and feelings.

In recognizing the particular needs, interests, and abilities of the students, teachers are to use this document as the basis for the development of courses at all four levels of difficulty: modified, basic, general, or advanced.

Teachers should note that the list of resources found at the end of each unit provides only minimal information. For complete bibliographical information on both print and non-print materials, teachers should refer to the annotated resource list which starts on page 58.

## The Secondary School Graduation Level

In the use of this document as a Senior Division guideline, a one-credit course towards the Secondary School Graduation Diploma may be developed. A minimum of four units from the seventeen units of study listed will constitute such a course.

Any course that is developed must have unity, coherence, and a logical sequence, and must satisfy the aims and objectives outlined earlier in this document (see page 5). The scope of such a course should be consistent with the expectations for Senior Division students.

Teachers may wish to designate certain units within the course for intensive or extensive study, based on:

– the previous learning experiences of the class;

– the need to develop particular concepts and to clarify values;

– the need to increase competence in specific skills suitable for the Senior Division;

– the nature of the existing programs in the school;

– the level of difficulty at which the students can work.

The concerns, needs, and interests of the students should be considered in the planning of any course.

Each of the five suggested courses outlined below would constitute a one-credit course towards the Secondary School Graduation Diploma. To suit the needs of their classes, teachers may select other combinations of the units of study outlined in this document.

For students with little previous background in the study of Native peoples, a chronological approach is suggested. The following outline is an example of a course based on a chronological approach. Teachers should note that it is particularly important for students to be aware of the sequence of the events studied, so that cause-and-effect relationships and the contexts of situations may be clear.

### A. The Canadian Indian

**Objective:**

To provide an overview of the history and contemporary situation of the Canadian Indian.

**Units of study:**

3. Effects of Contact: A Study of Cultural Contact
4. A Survey of the Political History of the Native Peoples of Canada
10. Reserve Communities
12. Urbanization: The Native Person in an Urban Environment

Schools that offer courses or parts of courses in Native Studies at the Intermediate level could take a thematic approach to the subject at the Senior level. The wide range of topics outlined below permits teachers to develop new courses of study that build on prior student knowledge without duplicating content already covered. The following are examples of courses using a thematic approach.

### B. Cultural and Human Interaction

**Objective:**

To provide an opportunity for students to become aware of the social impact of cultural and human interaction.

**Units of study:**

2. Technology of Native Peoples
3. Effects of Contact: A Study of Cultural Contact
11. Native Families, Then and Now

14. The Indian and the Schools

15. Native Peoples and the Arts

17. The Fourth World: A Case Study of Indigenous Peoples

### C. Accepting Differences

**Objective:**

To provide an opportunity for students to appreciate the differences among peoples and groups in Canadian society.

**Units of study:**

8. The Métis and Non-Status Indians of Canada

9. Prejudice and Discrimination

11. Native Families, Then and Now

12. Urbanization: The Native Person in an Urban Environment

16. Native Peoples in Canadian Literature

### D. People and Culture

**Objective:**

To help students to develop an understanding of Native peoples through an examination of their culture.

**Units of study:**

1. Archaeology and Native Peoples

7. The Inuit

13. Traditional Beliefs of the Indians of Canada

15. Native Peoples and the Arts

16. Native Peoples in Canadian Literature

### E. The Impact of Law on Groups and on the Individual

**Objective:**

To help students to understand the relationship between Canada's Native peoples and Canadian law.

**Units of study:**

4. A Survey of the Political History of the Native Peoples of Canada

5. The Indian Act

6. Aboriginal Rights, Claims, and Treaties

7. The Inuit

8. The Métis and Non-Status Indians of Canada

## The Secondary School Honour Graduation Level

A one-credit course towards the Secondary School Honour Graduation Diploma, comprising a minimum of four units of study from the seventeen units listed, may be developed from this guideline. Such a course must consolidate previous learning experiences in the study of Native peoples, as well as provide opportunities for students to learn in greater depth about Canada's Native peoples. Many of the general aims and objectives listed earlier in this guideline (see page 5) also apply to such a course. Finally, such a course must be completed at a level of achievement that can reasonably be expected of students at the end of their Honour Graduation year.

A course in Native Studies in Grade 13 should provide opportunities for students to:

– evaluate the effects of various external economic, cultural, and political influences on Native peoples;

– examine certain current issues in light of the relationship between Native peoples and the wider society;

– identify and articulate their own values with respect to issues dealing with energy and natural resources;

– develop and use a variety of skills in selecting and presenting information about indigenous peoples and in suggesting reasons for their common concerns;

– recognize and articulate the values and attitudes that underlie the decisions made by the Native peoples about their lives and their futures;

– examine the dilemma of Native peoples who are trying to absorb technological innovations in their lifestyles while at the same time retaining their own cultural values.

The outline below is an example of a Grade 13 course in Native Studies.

### Indigenous Peoples in Canada and Elsewhere

**Objectives:**

To provide a global perspective on the contemporary situation of Canada's Native peoples;

To help students to develop an awareness of other indigenous peoples in the world.

**Units of study:**

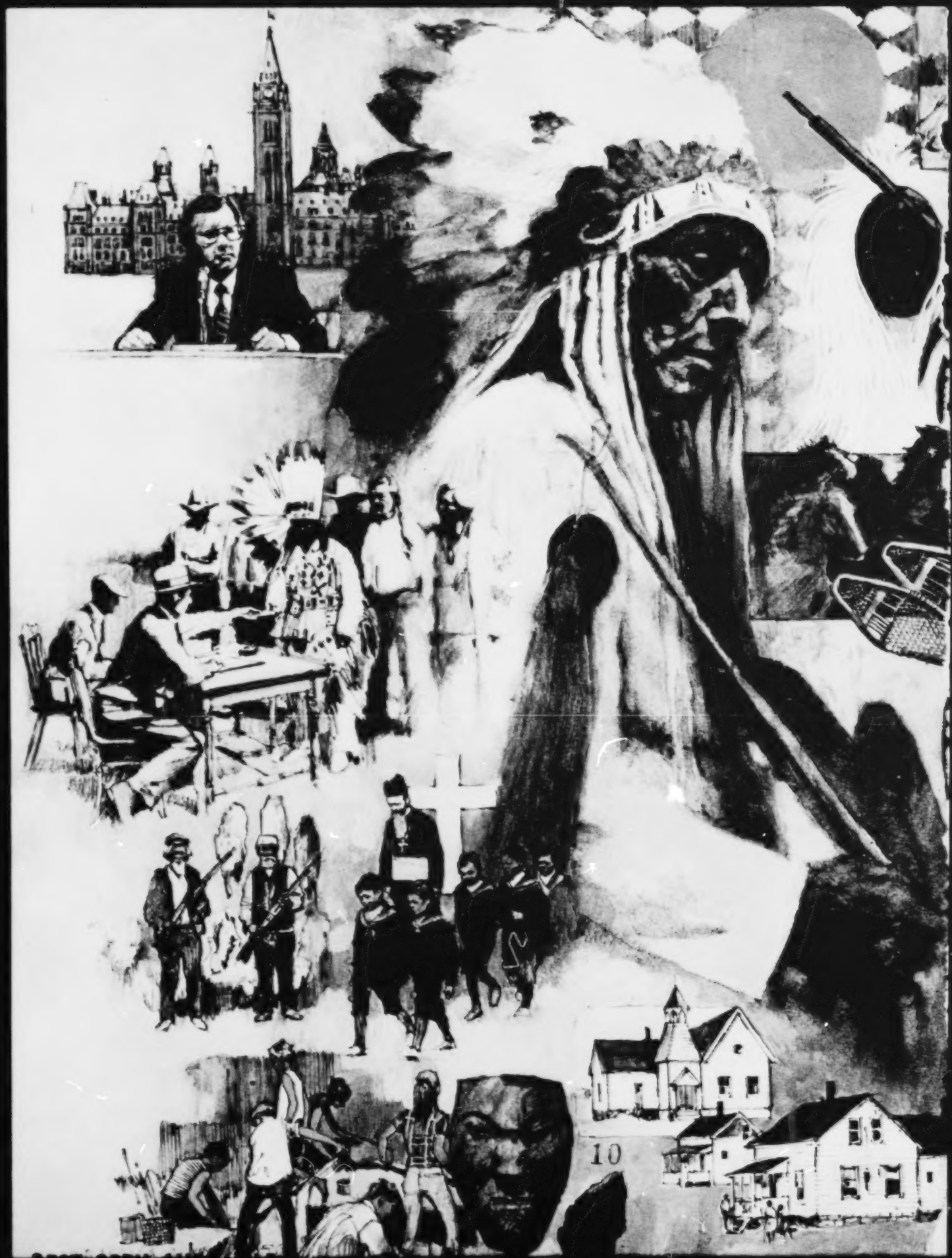
6. Aboriginal Rights, Claims, and Treaties

7. The Inuit

10. Reserve Communities

12. Urbanization: The Native Person in an Urban Environment

17. The Fourth World: A Case Study of Indigenous Peoples



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## Additional Uses

The units of study outlined in this document can be used or adapted to add a Native perspective to an existing course of study or program. The following table identifies Ministry guidelines into which the units of study could be incorporated.

If units of study from this guideline are being used in more than one subject area, the teachers involved should plan their courses co-operatively in order to avoid undue repetition and to ensure that the units presented will have a deep and lasting significance for the students involved.

| Units of Study | Curriculum Guidelines |
|---|---|
| 1. Archaeology and Native Peoples | *History, Senior Division, 1970* |
| 2. Technology of Native Peoples | *Environmental Science, Intermediate and Senior Divisions, Interim Document, 1973*<br>*Man, Science, and Technology, Intermediate and Senior Divisions, 1972* |
| 3. Effects of Contact: A Study of Cultural Contact | *History, Senior Division, 1970* |
| 4. A Survey of the Political History of the Native Peoples of Canada | *History, Senior Division, 1970*<br>*People and Politics, Senior Division, 1972* |
| 5. The Indian Act | *History, Senior Division, 1970*<br>*Law, Senior Division, 1972* |
| 6. Aboriginal Rights, Claims, and Treaties | *History, Senior Division, 1970*<br>*Law, Senior Division, 1972* |
| 7. The Inuit | *History, Senior Division, 1970* |
| 8. The Métis and Non-Status Indians of Canada | *History, Senior Division, 1970*<br>*Law, Senior Division, 1972* |
| 9. Prejudice and Discrimination | *Man in Society, Curriculum RP-48, Revised, Grade 11 or 12, 1965* |
| 10. Reserve Communities | *Family Studies, Senior Division, 1977*<br>*Man in Society, Curriculum RP-48, Revised, Grade 11 or 12, 1965* |
| 11. Native Families, Then and Now | *Family Studies, Senior Division, 1977*<br>*Man in Society, Curriculum RP-48, Revised, Grade 11 or 12, 1965* |
| 12. Urbanization: The Native Person in an Urban Environment | *Urban Studies, Senior Division, 1971* |
| 13. Traditional Beliefs of the Indians of Canada | *World Religions, Senior Division, 1971* |
| 14. The Indian and the Schools | *Family Studies, Senior Division, 1977*<br>*Man in Society, Curriculum RP-48, Revised, Grade 11 or 12, 1965* |
| 15. Native Peoples and the Arts | *Towards Visual Awareness, Senior Division, 1976* |
| 16. Native Peoples in Canadian Literature | *English, Senior Division, 1977* |
| 17. The Fourth World: A Case Study of Indigenous Peoples | *Geography, Senior Division, 1978*<br>*History, Senior Division, 1970* |

# Evaluation

## Purpose

The evaluation of student achievement and of the effectiveness of the instructional program should be an integral, ongoing part of the courses developed from this guideline. Evaluation in courses in Native Studies can serve the following practical purposes:

– to inform students and their parents of student achievement in courses in Native Studies;

– to determine the extent of progress being made towards the achievement of the stated aims and objectives of the program;

– to provide teachers with information on the quality and effectiveness of the teaching strategies and learning materials being used, so that the program can be modified if required;

– to verify the validity of the stated aims and objectives of the program;

– to encourage students to further achievement.

Evaluation must assess the achievement of both long-term and immediate aims and objectives in courses in Native Studies. Evaluation should also lead students to a better understanding of their own abilities, achievements, interests, needs, and weaknesses and to an increased recognition of their competencies and intrinsic worth as individuals.

It is important that the effects of evaluation on the students always be positive. Positive effects include the establishment of habits of honest self-evaluation and of self-motivation and the development of a positive self-image.

## Strategies

In the planning of courses in Native Studies, evaluation strategies should be directed to the assessment of: the achievement of the general objectives of the program, the depth of knowledge about Native peoples attained by the students, the degree of awareness of Canada's original peoples shown by the students, and the degree of understanding of Native peoples in the context of Canada and the world gained by the students.

The most significant factor in evaluation is the informed judgement of the teacher who has the responsibility of interpreting the information gained from assessment activities.

A variety of evaluation strategies are described in the resource document entitled *Evaluation of Student Achievement: A Resource Guide for Teachers*, published by the Ministry of Education, Ontario. Whatever strategies are used, they must take into account the complexity of learning. Evaluation strategies should deal with specific learning tasks, with degrees of understanding, and with values and attitudes, as well as with facts, skills, and concepts.

By generating genuine interest in the subject and by evaluating students in a fair and consistent manner, the teacher can create a learning environment in which each student is encouraged to strive for the full realization of his or her potential.

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# 1. Archaeology and Native Peoples

## Introduction

In the preface to his book *Ontario Pre-History*, J. V. Wright asserts: "Archaeology is a discipline that attempts to reconstruct human events and developments that took place prior to written records. . . . The how, why, when, and where of the unknown past are the questions that must, for the most part, be answered by archaeology."* Since much of early Canadian Native culture and history was unrecorded, the study of archaeology, as related to Native peoples, is important, for it can help to give students an accurate description of the Native peoples' way of life. The students' understanding of Native peoples will be enhanced by an awareness of the roots of Native cultures.

## Objectives

Students should be given opportunities to:

– develop an understanding of the basic terminology, procedures, and concepts in the field of archaeology;

– study Canadian Native cultures from an archaeological perspective;

– become familiar with the laws governing archaeological activities in Ontario;

– recognize the moral issues related to archaeology.

## Content

1. The techniques of the archaeologist

   – procedures and basic terminology (digs, middens, datum line, five-foot square, post moulds)

   – selection of sites

2. Some archaeological sites in Ontario

   – Grimsby site (Lincoln County)

   – Miller site (Ontario County)

   – Moyer site (Waterloo County)

   – Pickering site (Ontario County)

   – Nodwell site (Bruce County)

   – Serpent Mounds Provincial Park (Peterborough County)

3. Archaeological periods in Canada

   – Palaeo-Indian (features of Clovis and Plano cultures)

   – Archaic (Laurentian and Shield cultures)

   – Initial Woodland, 900-500 B.C. (Meadowwood, Point Peninsula, and early Saugeen cultures)

   – Middle Woodland, 500 B.C.-A.D. 600 (Princess Point and Laurel cultures)

   – Terminal Woodland, A.D. 600-historic period (Ontario Iroquois, St. Lawrence Iroquois, Algonkians, Black Duck Indians, Selkirk Indians)

* J. V. Wright, *Ontario Pre-History: An Eleven-Thousand-Year Archaeological Outline* (Ottawa: National Museums of Canada, 1972), p. 1.



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4. Laws governing archaeological activities in Ontario

   – *Archaeology and the Law in Ontario*

5. Moral issues related to archaeology

   – excavation of burial mounds

   – ownership of artefacts

## Sample Activities

– Introduce or conclude the unit with a trip to a museum or a recently excavated site.

– Use films such as the following to demonstrate to students the techniques of the archaeologist: *Five-Foot Square*, *To Know the Hurons*, *Village in the Dust*.

– Have students examine the contents of a waste-paper basket and use the principles of archaeology to reconstruct what lies behind the items found.

– Have students work in groups to determine answers to the following questions and then have them discuss their answers with the rest of the class:

a) How have archaeologists contributed to an understanding of the history of Native peoples in Canada?

b) What kinds of discoveries might cause archaeologists to change their interpretation of an era?

c) What are some of the moral issues related to archaeology?

## Resources

### Books and articles:


Abler, Thomas S. "Longhouse and Palisade: Northeastern Iroquoian Villages of the Seventeenth Century". *Ontario History*.

Kenyon, W. A. "Some Bones of Contention: The Neutral Indian Burial Site at Grimsby". *Rotunda*.

Newlands, David L., and Breede, Claus. *An Introduction to Canadian Archaeology*.

Ontario, Ministry of Culture and Recreation. *Archaeology and the Law in Ontario: A General Information Book for the Public*.

Smith, David. *Canada: Discovering Our Heritage*.

Wagner, Norman E.; Toombs, L. E.; and Riegart, E. R. *The Moyer Site: A Pre-Historic Village in Waterloo County*.

Wright, J. V. *Ontario Pre-History: An Eleven-Thousand-Year Archaeological Outline*.


### Films:


*Archaeological Dating: Retracing Time*. Bert Van Bork.

*Five-Foot Square*. Vytautas Petrulis and Romas Vastokas.

*The Marmes Archaeological Dig*. KIRL-TV.

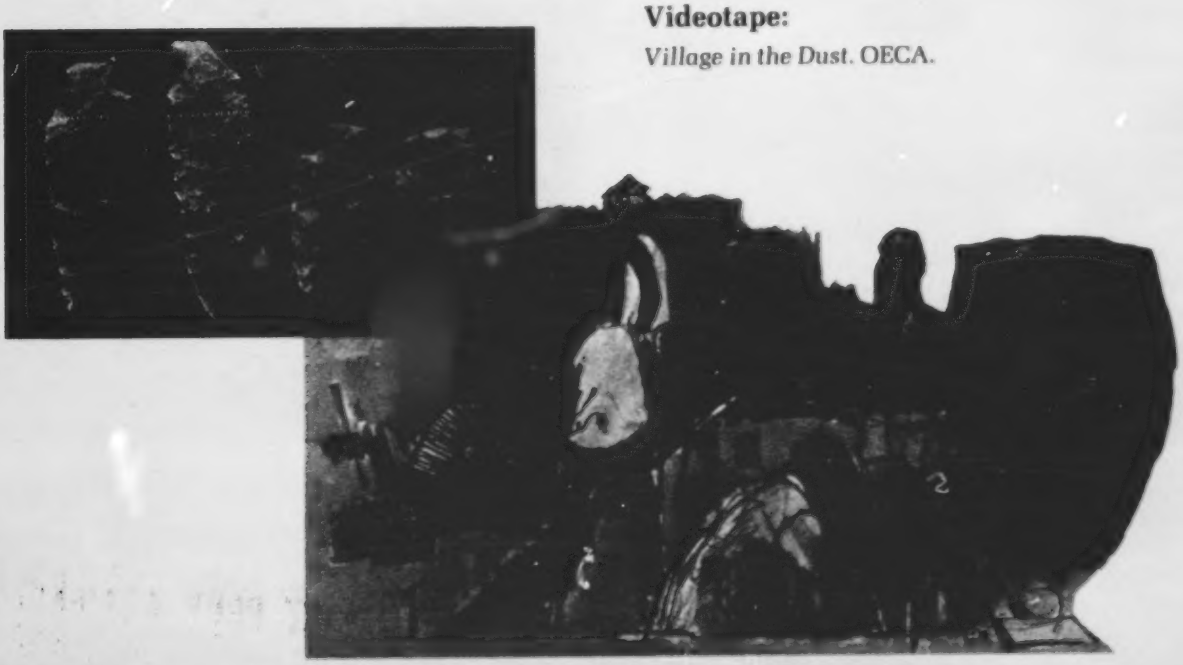
*Time of the Cree*. Gail Singer and Bob Rogers.

*To Know the Hurons*. Haverand Productions.

*Village in the Dust*. Imperial Oil.


### Videotape:


*Village in the Dust*. OECA.



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# 2. Technology of Native Peoples

## Introduction

An understanding of the nature of the technology developed by Canada's Native peoples is basic to an appreciation of their cultural achievements and development, and provides a useful insight into the ways of living in harmony with nature.

## Objectives

Students should be given opportunities to:

– develop an understanding of the interaction between a person's lifestyle and technical changes;

– learn how people develop technical skills that help them to adapt to their environment;

– discover and appreciate the material contributions that Native peoples have made to modern culture;

– examine some of the ways in which Canada's Native peoples lived in harmony with nature.

## Content

1. Clarification of some terminology (nature, innovation, technology, primitive)
2. A study of the technology of Canadian Native peoples of certain cultural regions
   - Eastern Woodlands
   - Plains
   - Northwest Pacific Coast
   - sub-Arctic
   - Arctic (see also unit 7, "The Inuit", page 27)
3. Impact of Native cultures on Europeans
   - food
   - transportation
   - clothing
   - medicinal plants
4. European influence on different aspects of Native technology
   - transportation
   - shelter
   - food: gathering, hunting, fishing
   - agriculture
   - tools and weapons
   - clothing
   - medicine

## Sample Activities

- Have students discuss how the environment contributes to variations in Canadian lifestyles. First, they can discuss how climate and geography affect their own lifestyles. Using their conclusions as a basis for comparison, students can then explore the ways in which different societies have been influenced by the environment and the different technologies that have resulted.

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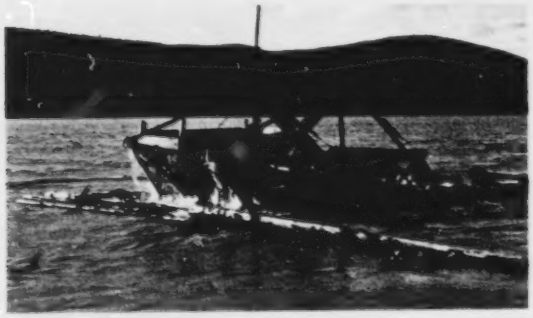
– Have students research and report on the effects that European technology has had on Native cultures and that Native technology has had on Europeans.

– Discuss with students the effects of a dramatic change in Native technology, such as the introduction of the horse.

– Have students research the ways in which modern technology exploits nature (for example, the Mackenzie Valley Pipeline, the James Bay Power Project) and compare this attitude towards nature with that of traditional Native technology. Students should consider whether the differences in technology reveal any causes for the differences in attitude towards the environment.



## Resources

### Books and articles:


Berger, Thomas. *Northern Frontier, Northern Homeland: The Report of the Mackenzie Valley Pipeline Inquiry*. 2 vols.

Driver, Harold E. *Indians of North America*.

Hardwick, Francis C. *When Strangers Meet: North American Indian Contributions to Canadian Society*.

Krissdottir, Morine, and Simon, Joan. *Shielding: People and Shelter*.

Macfie, J. "Ojibwa Craftsman". *The Beaver*.

Richardson, Boyce. *James Bay: The Plot to Drown the North Woods*.

Rogers, Edward S. *The Indians of Canada: A Survey*. 6 booklets.


### Films:


*The Berger Inquiry*. The Berger Inquiry.

*Fort Good Hope*. National Film Board.

*James Bay*. CBC.

*More Than Bows and Arrows*. Cinema Associates.

*Our Land Is Our Life*. National Film Board.


### Videotapes:


Life of the Inuit Series. Alberta Native Communications Society.

*Saving a Big Land*. OECA.



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# 3. Effects of Contact: A Study of Cultural Contact

## Introduction

The coming of the Europeans to North America affected, and has continued to affect, Native cultures. A study of the results of the contact between Europeans and Native peoples can provide students with an understanding and appreciation of the many current issues and concerns of Canadians.

## Objectives

Students should be given opportunities to:

– learn that the cultures of the Native peoples were altered by European cultures and that not all the Native cultures were affected in the same way;

– understand that the position of the Native peoples in the present socio-economic and political structure is related both to their past cultures and to their early contacts with the Europeans;

– understand the effects of the treaties on Canada's Native peoples;

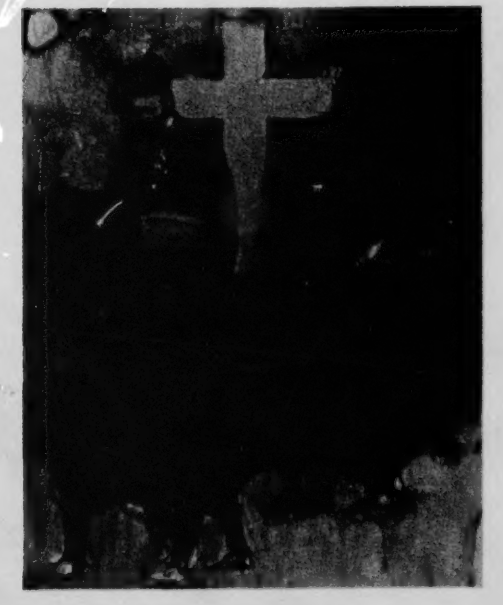
– learn about the effects on Europeans of the interaction of Europeans and Native peoples;

– understand that cultural contact is an ongoing process;

– appreciate the contributions made by Native peoples to Canadian culture.

## Content

1. Effects of Europeans on the Woodland people
   - fur traders
   - fishermen
   - missionaries
   - administrators
2. Effects of contact on the Plains people
   - fur traders
   - Hudson's Bay Company
   - destruction of the bison
   - treaties
   - reserve system
   - Riel Rebellions
3. Effects of Europeans on the Northwest Pacific Coast people
   - fur traders
   - missionaries
   - administrators
4. Effects of contact on the sub-Arctic people
   - fur traders
   - missionaries
   - administrators
   - recent developments (James Bay Power Project, Mackenzie Valley Pipeline)





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5. Effects of contact on the Inuit
   - fur traders
   - missionaries
   - administrators
   - commercial enterprises (Inuit carvings)
   - development of natural resources (James Bay Power Project)
6. Impact of Native cultures on Europeans
   - clothing
   - food
   - language
   - medicinal plants
   - transportation
7. Contemporary issues
   - striving for sovereignty (for example, the Iroquois confederacy, the Dene nation, and the Micmacs at Restigouche)
   - land claim disputes (see unit 6, "Aboriginal Rights, Claims, and Treaties", page 25)
   - the ways in which minority cultures can be altered by laws and government agencies (the treaties, the Indian Act)

## Sample Activities

- Have students read accounts written by fur traders, explorers, missionaries, and administrators, as well as speeches made by Indian leaders at that time. Then hold a class discussion on the differing points of view of the Indians and Europeans.

- Have students study one of the contemporary issues outlined under the Content section (see item 7 on this page). They should:

  a) define the situation;

  b) explain why it has developed as it has;

  c) outline the issues;

  d) suggest alternative courses of action that could be taken by both Natives and non-Natives;

  e) discuss the possible consequences of these actions;

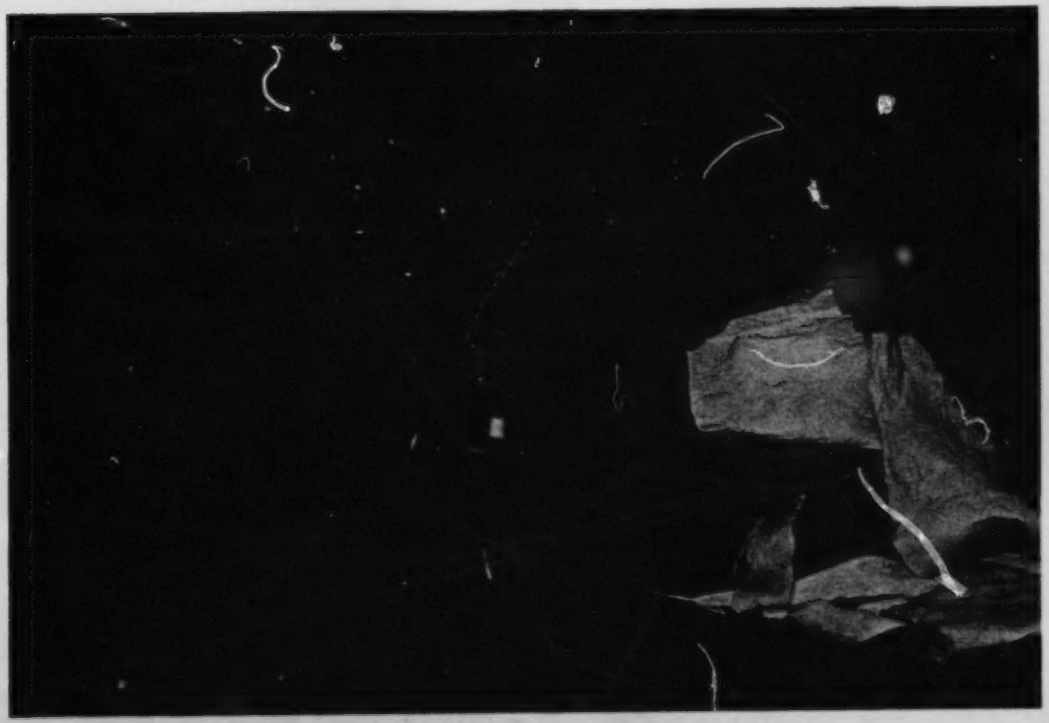
  f) decide on the best course of action.

- Have students, in groups, research one of the following issues and present their findings to the class.

  a) In what respects are the treaties valuable to the Indian people?

  b) Are we as guilty of destroying our resources today as were the nineteenth-century bison hunters?

  c) The desire for power and wealth often causes people to change their usual patterns of behaviour and their normal systems of values. To what extent does this statement help to explain the treatment of the Native peoples in Canada?





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– Have students view and critically analyse a film such as *The Ballad of Crowfoot* and any current film that provides a conventional interpretation of the opening of the west, to show how Native and non-Native peoples differ in their interpretation of this period.

– Have students discuss the answers to the following questions:

a) Why did European cultures tend to dominate Native cultures?

b) What has been the net effect of the European cultures on the Native peoples?

c) Why should Native concerns be of interest to all Canadians?

## Resources

### Books:


Bailey, Alfred G. *The Conflict of European and Eastern Algonkian Cultures, 1504-1700: A Study in Canadian Civilization.*

Craven, Margaret. *I Heard the Owl Call My Name.*

*Dictionary of Canadian Biography.* Vol. 1.

Dunning, R. W. *Social and Economic Change Among the Northern Ojibwa.*

Eisenberg, John A., and Troper, Harold. *Native Survival.*

Morris, Alexander, ed. *The Treaties of Canada.*

Richardson, Boyce. *Strangers Devour the Land: The Cree Hunters of the James Bay Area Versus Premier Bourassa and the James Bay Development Corporation.*

Symington, Fraser. *The Canadian Indian: The Illustrated History of the Great Tribes of Canada.*

Trigger, Bruce G. *The Impact of Europeans on Huronia.*

Weaver, Sally M. *Medicine and Politics Among the Grand River Iroquois: A Study of the Non-Conservatives.*


### Films:


*Age of the Buffalo.* National Film Board.

*The Ballad of Crowfoot.* National Film Board.

*The Cree of Paint Hills.* CBC.

*The Emerging Eskimo.* Centron Productions.

*I Was Born Here.* René Fumoleau.

*Job's Garden.* Boyce Richardson and Jean-Pierre Fournier.

*People of the Sacred Circle.* National Film Board.


### Videotapes:


*Ballad of Crowfoot.* OECA.

Life of the Inuit Series. Alberta Native Communications Society.

*Profile of Margo Kane.* Alberta Native Communications Society.

*Sacred Circle – Recovery.* Alberta Native Communications Society.

*The Social Order.* OECA.




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# 4. A Survey of the Political History of the Native Peoples of Canada

## Introduction

This unit is concerned with the changes in the position of Native peoples in North American society, from the time of contact to the present day, that have developed from the domination of the Europeans over the Native peoples. By studying some of the policy statements, acts, and treaties that relate to Native peoples, students will understand the impact of government policies and actions from a historical as well as a contemporary perspective.

## Objectives

Students should be given opportunities to:

- study the legal and historical processes that affected Native peoples;

- become familiar with and appreciate the legal and moral claims of the Native peoples;

- understand significant attitudes, policy statements, Acts, treaties, and events that have affected relations between the Native peoples and the government;

- gain some knowledge of the historical development of Native organizations at the regional, provincial, and national levels;

- develop an empathy for the goals, needs, values, and demands of Native peoples in their struggle for self-determination;

- understand the differing viewpoints of the Native peoples towards government policies, legislation, and treaties.

## Content

1. 1497-1700

   - Cabot's landing in eastern Canada, 1497

   - impact of Cartier, 1534

   - development of an alliance between Champlain and the Hurons

   - conflicts among the Indians

   - effect on Native peoples of the formation of the Hudson's Bay Company, 1670

2. 1700-1763

   - British and French policy towards Indians with respect to:
   a) carrying on the fur trade
   b) establishing alliances
   c) securing Indian military support

   - significance of the Treaty of Utrecht, 1713

   - League of the Iroquois

   - military management of Indian affairs

   - change in the balance of power between Indians and Europeans because of the technological, military, and numerical supremacy of Europeans

   - results of the Battle of the Plains of Abraham, 1759

3. 1763-1867

   - The Royal Proclamation of 1763 (protectionist policy)

   - effects of the American Revolution on British North America

   - Battle of Fallen Timbers, 1794

   - War of 1812

   - relationship of the Indians with the British up to 1814

   - Indian resistance (Tecumseh and others)

   - early reserves in British North America

   - significance of the Robinson treaties, 1850

   - Federal Act, 1851

   - British North America Act, 1867 (responsibility of the federal government for Indians)

4. 1867-1945

   - Indian Act, 1876 (protectionist policy of the government's Indian Affairs Branch)

   - land cession treaties of the Prairies, Ontario, and Northwest Territories

   - emergence of independent Indian political associations



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5. 1945-1969

   – renewed Canadian interest in Native concerns

   – revision of the Indian Act, 1951

   – Indian resurgence through the formation of Indian political organizations

6. 1969-present

   – *Statement of the Government of Canada on Indian Policy, 1969*

   – position papers of Indian political organizations in response to the above policy statement

   – Pan-Indianism

   – concern for new policies with respect to Native peoples

   – struggle for self-determination (the public concern about mercury contamination in the English-Wabigoon river system, beginning in 1970; the James Bay Power Project which was started in the spring of 1971; the Inuit demands in response to the James Bay Power Project, in 1972; the Dene and Inuit claims in response to the Mackenzie Valley Pipeline, first presented to the authorities in 1973; the occupation of Wounded Knee from February 27, 1973 to May 8, 1973; the occupation of Anishinabe Park in Kenora in July 1974; the Grand Council Treaty No. 9 declaration of July 1977; the resistance by the Micmacs in Quebec to provincial authority over fishing rights, in the summer of 1981)

   – contemporary Native politics (national and provincial associations, band-level politics)

7. Future possibilities

   – maintenance of the status quo

   – separation

   – integration

   – assimilation

## Sample Activities

– Have students, in groups, do research on the items listed under the Content section above and then present their findings orally to the class. Their reports can provide the basis for class discussion and for further individual research.

– Have students do individual research into the conflicting Indian viewpoints on the effects of government policies.

– Have students read the Indian Act and compile a list of its major considerations. (See unit 5, "The Indian Act", Content section, item 2, page 23.) Students should determine which considerations are advantageous and which are disadvantageous to Indians.

– Have individual students read and report on some of the books listed in the Resources section below.

– Have students discuss or debate the following questions:

a) In what ways does the Canadian political situation affect the Native peoples' retention of their cultural identity?

b) Is the integration of Native peoples into modern industrial society destined to lead to assimilation?

c) Why have some Native peoples resisted assimilation?

d) Why do some Indians feel that reserves should be retained?

## Resources

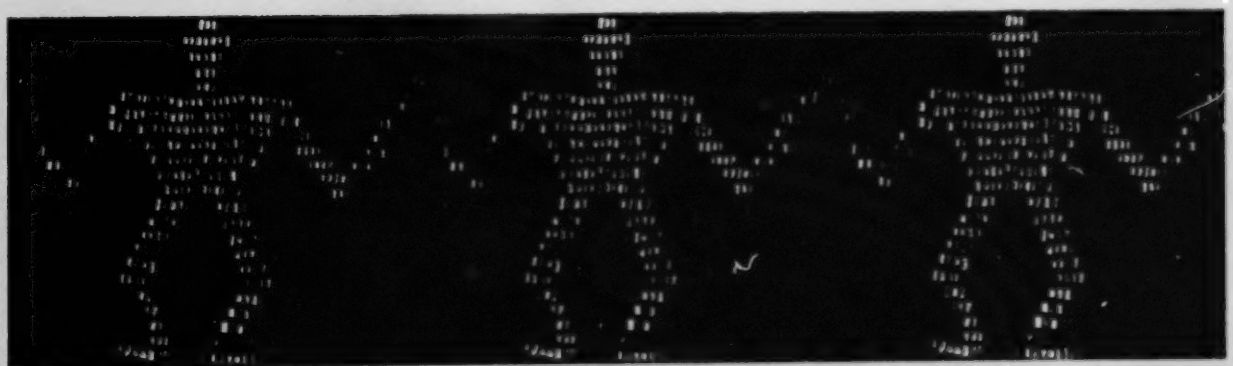
### Books:

**1497-1700**

Heidenreich, Conrad E., and Ray, Arthur J. *The Early Fur Trades: A Study in Cultural Interaction.*

Patterson, E. Palmer. *The Canadian Indian: A History Since 1500.*

Ryerson, Stanley B. *The Founding of Canada: Beginnings to 1815.*



**1700-1763**

Cumming, Peter A., and Mickenberg, Neil H., eds. *Native Rights in Canada.*

Hertzberg, Hazel W. *The Great Tree and the Longhouse.*

Patterson, E. Palmer. *The Canadian Indian: A History Since 1500.*

**1763-1867**

Creighton, Donald. *The Empire of the St. Lawrence.*

Johnston, Charles M. *The Valley of the Six Nations: A Collection of Documents on the Indian Lands of the Grand River.*

Ryerson, Stanley B. *The Founding of Canada: Beginnings to 1815.*

Surtees, Robert J. *The Original People.*

Symington, Fraser. *The Canadian Indian: The Illustrated History of the Great Tribes of Canada.*

**1867-1945**

Canada, Department of Indian Affairs and Northern Development. *The Historical Development of the Indian Act.*

Cumming, Peter A., and Mickenberg, Neil H., eds. *Native Rights in Canada.*

Fumoleau, R. *As Long as This Land Shall Last: A History of Treaty 8 and Treaty 11, 1870-1939.*

**1945-1969**

Canada, Department of Indian Affairs and Northern Development. *Indian Act, 1951.* Revised.

_____. *Indian Conditions: A Survey.*

Cardinal, Harold. *The Rebirth of Canada's Indians.*

_____. *The Unjust Society: The Tragedy of Canada's Indians.*

Symington, Fraser. *The Canadian Indian: The Illustrated History of the Great Tribes of Canada.*

**1969-present**

Association of Iroquois and Allied Indians. *Position Paper.*

Brand, Johanna. *The Life and Death of Anna Mae Aquash.*

Brown, Dee. *Bury My Heart at Wounded Knee: An Indian History of the American West.*

Canada, Department of Indian Affairs and Northern Development. *Indian Conditions: A Survey.*

_____. *Statement of the Government of Canada on Indian Policy, 1969.*

Cardinal, Harold. *The Rebirth of Canada's Indians.*

Grand Council Treaty No. 9. *A Declaration of Nishnawbe-Aski: The People and the Land.*

Hertzberg, Hazel W. *The Search for an American Indian Identity: Modern Pan-Indian Movements.*

Indian Chiefs of Alberta. *Citizens Plus.*

Inuit Tapirisat of Canada. *Nunavut: A Proposal for the Settlement of Inuit Lands in the Northwest Territories.*

Manitoba Indian Brotherhood. *Wahbung: Our Tomorrows.*

Richardson, Boyce. *James Bay: The Plot to Drown the North Woods.*

Troyer, Warner. *No Safe Place.*

Union of B.C. Indian Chiefs. *A Declaration of Indian Rights: The B.C. Indian Position Paper.*

Watkins, Mel, ed. *Dene Nation: The Colony Within.*

**Future Possibilities**

Bowles, Richard P.; Hanley, J. L.; Rawlyk, G. A.; and Hodgins, B. W. *The Indian: Assimilation, Integration or Separation?*

Cardinal, Harold. *The Rebirth of Canada's Indians.*

Symington, Fraser. *The Canadian Indian: The Illustrated History of the Great Tribes of Canada.*

Waubageshig, ed. *The Only Good Indian: Essays by Canadian Indians.*

## Film:

*Treaty With the Blackfoot.* Canowest-Master Films.

## Videotape:

*The Bigstone March.* Alberta Native Communications Society.

# 5. The Indian Act

## Introduction

The Indian Act governs many aspects of the status Indian's life from birth to death. This unit focuses on the origins and development of the principles embodied in the act. By studying the Indian Act, students will come to understand some of the complexities that determine an Indian person's legal rights and his or her relationship to Canadian society. The work in this unit should also help students to understand current issues that are leading Native peoples to challenge the Indian Act and that are giving rise to controversy among Indians.

## Objectives

Students should be given opportunities to:

- study the historical background leading to the Indian Act;
- become familiar with the major considerations of the act;
- understand certain issues that have arisen as a result of the act;
- find out about various challenges to the act;
- understand the complexities of the issues involved in any revision of the Indian Act.

## Content

1. Historical background
   - colonial policy of the British government towards Indian peoples
   - principles and precedents established at the time of Confederation
   - British North America Act, 1867
   - Indian Act, 1876
   - considerations of the Indian Act, 1876, in the context of European history and mores of the time
2. Major considerations of the Indian Act, 1951
   - Indian status, band membership, withdrawal of membership
   - lands and resources
   - acquisition of property
   - protection of property
   - local government
   - education
   - wills and estates
   - use of alcohol
3. The Department of Indian Affairs and Northern Development
   - historical background
   - duties
   - organization
   - source of funds, annual budgets
   - expenditures
4. Challenges to the Indian Act
   - issues of discontent
   - views of prominent Indian leaders
   - Hawthorn's *A Survey of the Contemporary Indians of Canada*, 1967
   - *Statement of the Government of Canada on Indian Policy*, 1969
   - position papers of Indian political organizations in response to the above policy statement
   - the Indian Act and the courts (*Regina* v. *Drybones*, *Regina* v. *Sikyea*, *The Queen* v. *George*, *Regina* v. *Cooper*)
   - the Indian Act and Indian women (*Attorney General of Canada* v. *Lavell*, *Isaac* v. *Bedard*)



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## Sample Activities

– Have students compare opposing Native views on the Indian Act (for example, those of Cardinal and Wuttunee) and account for the differences.

– Invite a resource person from the Department of Indian Affairs and Northern Development to outline to your class the role of the department.

– Have students write a research paper on one of the following questions:

a) Should the Indian Act be retained, revised, or abolished? Why?

b) What factors explain the diversity of Native views on the Indian Act?

c) Prior to 1981, did the Indian Act, in part, contravene the Canadian Bill of Rights? Qualify your answer.

– After they have studied the major considerations of the Indian Act, have students determine which ones are advantageous and which ones are disadvantageous to Indians today. Ask them to explain why this is difficult to assess.

– Have students discuss the following question: "Is the Indian Act discriminatory?"

## Resources

### Books and articles:


Association of Iroquois and Allied Indians. *Position Paper.*

Bigwin, Alayne, and Soonias, Rodney. "Indian Input Into Revision of the Indian Act". *Native Perspective.*

Canada, Department of Indian Affairs and Northern Development. "Discussion Paper for Indian Act Revision". *Indian News.*

_____. *The Historical Development of the Indian Act.*

_____. *Indian Act, 1951.* Revised.

_____. *Statement of the Government of Canada on Indian Policy, 1969.*

The Canadian Advisory Council on the Status of Women. *Indian Women and the Indian Act: Background Notes.*

Cardinal, Harold. *The Unjust Society: The Tragedy of Canada's Indians.*

Couture, Suzette. "A Question of Status". *Today Magazine.*

Cumming, Peter A., and Mickenberg, Neil H., eds. *Native Rights in Canada.*

Hawthorn, H. B., ed. *A Survey of the Contemporary Indians of Canada: A Report on Economic, Political, Educational Needs and Policies.* Vol. 2.

Indian Chiefs of Alberta. *Citizens Plus.*

Manitoba Indian Brotherhood. *Wahbung: Our Tomorrows.*

Ontario, Ministry of Education. *Sex-Role Stereotyping and Women's Studies: A Resource Guide for Teachers, Including Suggestions, Units of Study, and Resource Lists.*

Union of B.C. Indian Chiefs. *A Declaration of Indian Rights: The B.C. Indian Position Paper.*

Whyte, J. D. "The Lavell Case and Equality in Canada". *Queen's Quarterly.*

Wuttunee, William I. C. *Ruffled Feathers: Indians in Canadian Society.*

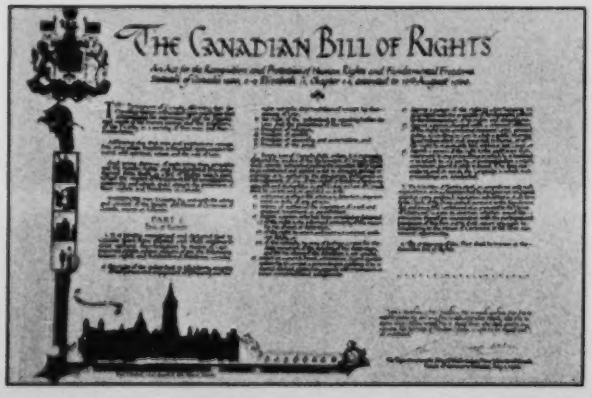

### Film:


*Indian Woman: Year of Fear.* CTV Television Network.


### Videotapes:


*The Constitution Question.* Alberta Native Communications Society.

*What Would You Give to See It Again.* Alberta Native Communications Society.



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# 6. Aboriginal Rights, Claims, and Treaties

## Introduction

An awareness of the Native concept of land is central to any understanding of the values of Native peoples. Land was, and still is, sacred to most of Canada's Native peoples. They believe that the land is owned in perpetuity "by our children yet unborn" (a phrase that is repeated by every generation). Furthermore, many Native peoples consider as binding the promise made to their ancestors by some treaty negotiators that they could live and hunt on the land "as long as the sun rises, as long as the river flows, as long as this land shall last". How Native land claims are settled may affect all Canadians; it is, therefore, important for students to understand the basis for these claims.

## Objectives

Students should be given opportunities to:

- learn how aboriginal rights, claims, treaties, and surrenders apply to historical and contemporary Native rights;

- develop an awareness of the Native concept of land;

- develop the ability to form hypotheses on why Indian peoples signed treaties;

- learn to appreciate the goals, needs, and values of Native peoples;

- understand and appreciate the complexity of value-oriented issues.

## Content

1. Origins and concepts of aboriginal rights

   - definition

   - development of the concept of aboriginal rights (the lectures of the Spanish theologian Francisco de Vitoria, 1532; examples from New Zealand, Europe, Africa, Australia, New England)

2. Aboriginal rights in Canada

   - British colonial policy (The Royal Proclamation of 1763)

   - the courts and aboriginal rights (*St. Catharines Milling and Lumber Co. v. The Queen, 1887*; *Calder v. Attorney General of British Columbia, 1969*)

   - content and context of present aboriginal claims such as the Dene claims in the Northwest Territories

3. Treaties and claims and their effects

   - Haldimand Deed, 1784

   - Jay Treaty, 1794

   - treaties 1-11

4. Contemporary issues

   - James Bay Power Project

   - Mackenzie Valley Pipeline

   - Yukon Treaty (pending)

   - sovereignty of the Dene nation

   - Bear Island land claim

   - sovereignty of the Micmacs

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## Sample Activities

– Have students view some of the films dealing with Native values that are listed in the Resources section below. Then have the class prepare a chart listing Native values in one column and current North American values in another column. They can compare the attitudes of the two groups.

– Have the class prepare a map of Canada that shows the location of some current Indian land claims.

– Have students read a specific treaty and form an hypothesis on why the Indian leaders signed it. They can then do research on the subject to validate or alter their hypothesis.

– Have students do research to find background information to discuss or debate the following questions:

a) What would be the consequences if the Canadian government honoured Indian land claims?

b) How are Indian land claims related to the issue of self-determination?

c) Should aboriginal rights, claims, and treaties be settled in the courts or in Parliament?

– Have students work in groups to explore how other governments have dealt with the issue of aboriginal rights. (For resources on specific aboriginal groups, see the list for unit 17, "The Fourth World: A Case Study of Indigenous Peoples", page 54.)

– Have students collect and present to the class statements made by Native leaders about aboriginal rights. If possible, arrange to have a Native person participate in the presentation.

– Have half the class prepare a case that Native peoples could use in contemporary negotiations related to a treaty. Have the rest of the class evaluate the case.

## Resources

### Books and articles:


Berger, Thomas. *Northern Frontier, Northern Homeland: The Report of the Mackenzie Valley Pipeline Inquiry*. 2 vols.

Cumming, Peter A., and Mickenberg, Neil H., eds. *Native Rights in Canada*.

Fumoleau, R. *As Long as This Land Shall Last: A History of Treaty 8 and Treaty 11, 1870-1939*.

Goar, Carol. "What the Inuit and Indians Really Want". *The Financial Post*.

Hunt, Constance D. "Native Land Rights and the Recognition of Native Culture". *Perception*.

McCreath, P., et al. *Learning From the North: A Guide to the Berger Report*.

McCullum, Hugh; McCullum, Karmel; and Olthuis, John. *Moratorium: Justice, Energy, the North and the Native People*.

Morris, Alexander, ed. *The Treaties of Canada*.

Nys, Ernest, ed. *De Indis et de Jure Belli Relectiones*.

Ontario, Royal Commission on the Northern Environment. *Issues Report*.

Robertson, H. "100 Years After the Treaties". *Canadian Dimension*.

Smith, Derek G., ed. *Canadian Indians and the Law: Selected Documents, 1663-1972*.

Watkins, Mel, ed. *Dene Nation: The Colony Within*.


### Films:


*The Berger Inquiry*. The Berger Inquiry.

*Cree Hunters of Mistassini*. National Film Board.

*Fort Good Hope*. National Film Board.

*God Help the Man Who Would Part With His Land*. National Film Board.

*James Bay*. CBC.

*Job's Garden*. Boyce Richardson and Jean-Pierre Fournier.

*Our Land Is Our Life*. National Film Board.

*Treaty With the Blackfoot*. Canowest-Master Films.


### Videotapes:


*The Bigstone March*. Alberta Native Communications Society.

*The Constitution Question*. Alberta Native Communications Society.

*I Can Get It for You Wholesale*. OECA.

*Native Land Claims: Parts One and Two*. OECA.

Few native staff in banks, survey finds
Indian leaders debating forming own government
Cost estimate low on native pact, report says
Rule change won't end bias against women, Indian bands predict



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# 7. The Inuit

## Introduction

The Inuit, still referred to by many Canadians as Eskimos, have survived in the North for many centuries by making use of every possible resource offered by their inhospitable environment. Students should learn to recognize and appreciate the Inuit achievement as a great triumph of the human will and spirit.

Today, the Inuit must cope with another threat to their survival as a people – the changes brought about by the advances of modern technological society. The degree to which the Inuit can successfully adjust to these changes will determine the nature of their survival.

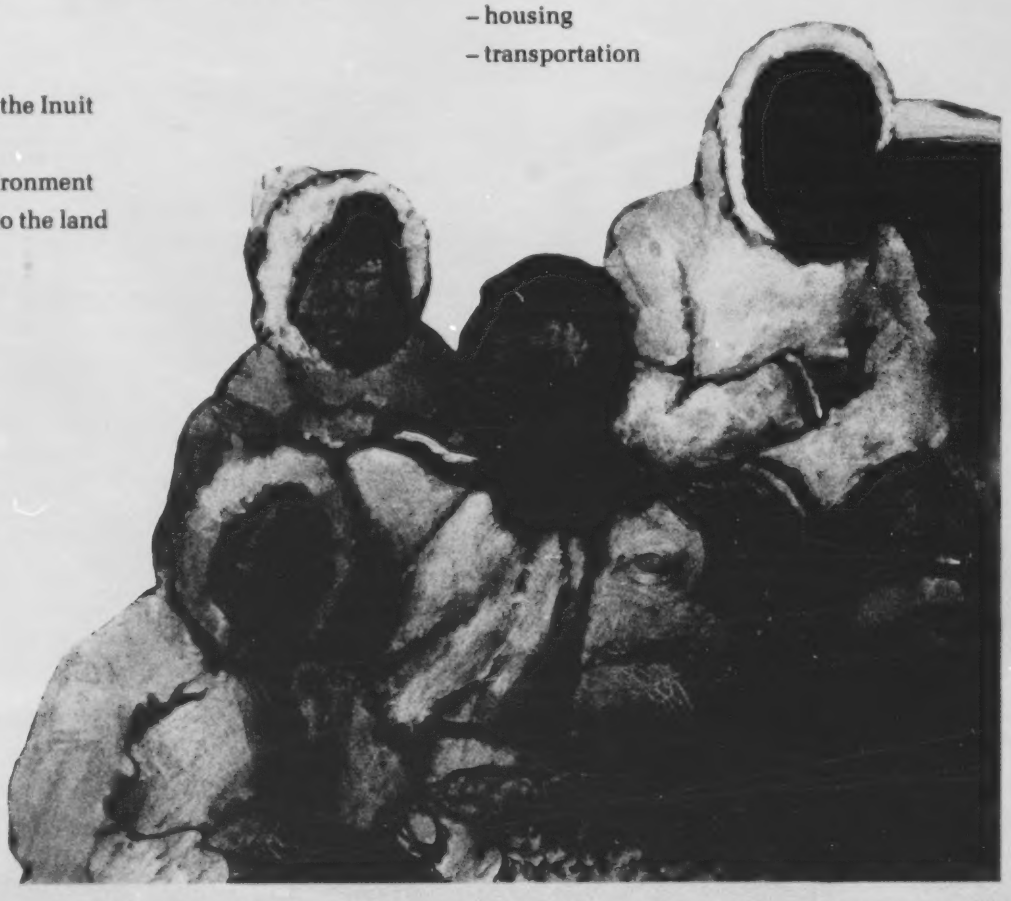
## Objectives

Students should be given opportunities to:

- study Inuit culture;
- recognize the effects of contact on the Inuit;
- understand the legal and constitutional status of the Inuit in Canada;
- recognize that the Inuit have been treated differently by different governments in different countries;
- appreciate the contributions made by the Inuit to Canadian society.

## Content

1. Background of the Inuit
   - location
   - physical environment
   - relationship to the land
   - history
   - traditional political organization
   - religion or traditional beliefs
   - family groupings
   - education
   - economy
   - technology
   - housing
   - transportation
2. Accommodation to the modern period (1940-present)
   - location
   - relationship to the land
   - political organization
   - social groupings
   - economy
   - education
   - religion
   - art forms
   - technology
   - health and medical care
   - housing
   - transportation





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3. Relationship to the dominant culture

   – historic and contemporary interaction and its impact

   – government policies towards the Inuit

   – effect of the James Bay Power Project on the Inuit in Quebec

4. Legal and constitutional status

5. Contributions to Canadian society

## Sample Activities

– Have students, in groups, prepare a case study of an Inuit community either in Canada or in Alaska or Greenland to determine the following:

a) the nature of the traditional way of life of the Inuit

b) the nature of contemporary Inuit life

The case studies should be organized according to the headings outlined in the Content section on page 27, items 1 and 2. Students can use their findings to determine whether the development of Inuit culture has been uniform across the Arctic regions. Have students report their findings to the class. This can be followed by a class discussion.

– Have students debate the following: "The Inuit constitute a nation."

– Have students explore the development of Inuit art forms and discuss possible reasons for any changes that have occurred.

– Have students discuss the effects of technological advances on the Inuit, using the James Bay Power Project in Quebec as a focus for the discussion.

– Have students explore the following question: "Will Canadian government policies lead to the cultural assimilation of the Inuit?"

– Have students, as a class, prepare a list of ways in which climatic conditions have influenced the values and attitudes of the Inuit.

## Resources

### Books and articles:

**General**


Bourassa, Robert. *James Bay.*

Brody, Hugh. *The People's Land: Eskimos and Whites in the Eastern Arctic.*

Cox, Bruce, ed. *Cultural Ecology: Readings on the Canadian Indians and Eskimos.*

"The Eskimo World". *Artscanada.*

Hughes, Charles C. *An Eskimo Village in the Modern World.*

Pitseolak. *Pitseolak: Pictures Out of My Life.* Edited by Dorothy Eber.


**Alaska**


Burch, Ernest S., Jr. *Eskimo Kinsmen: Changing Family Relationships in Northwest Alaska.*

Chance, Norman A. *The Eskimo of North Alaska.*

Fejes, Claire. *People of the Noatak.*

Freeman, Minnie. *Life Among the Qallunaat.*

Spencer, Robert F. *The North Alaskan Eskimo: A Study in Ecology and Society.*

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**Canada**

Beaudry, Nicole. "Arctic Throat-Games: A Contest of Song". *Performing Arts in Canada.*

Frazer, Robbin. "Inuit Arts Find Voice in the Changing North". *Performing Arts in Canada.*

Graburn, Nelson. *Eskimos Without Igloos: Social and Economic Development in Sugluk.*

Inuit Tapirisat of Canada. *Nunavut: A Proposal for the Settlement of Inuit Lands in the Northwest Territories.*

Moncur, Linda. "Dance, Children North of 60°". *Performing Arts in Canada.*

Mowat, Farley. *Canada North Now: The Great Betrayal.*

_____. *The Desperate People.*

_____. *People of the Deer.*

Rasmussen, Knud. *The Mackenzie Eskimos.* Edited by H. Ostermann.

Richardson, Boyce. *James Bay: The Plot to Drown the North Woods.*

Thrasher, Anthony Apakark. *Thrasher: Skid Row Eskimo.*

Tyrrell, James W. *Across the Sub-Arctics of Canada: A Journey of 3,200 Miles by Canoe and Snowshoe Through the Hudson Bay Region.*

Valentine, Victor F., and Vallee, Frank G., eds. *Eskimo of the Canadian Arctic.*

**Greenland**

Nansen, Fridtjof. *Eskimo Life.*

Rasmussen, Knud. *The People of the Polar North: A Record*

Rink, Hinrich J. *Tales and Traditions of the Eskimo, With a Sketch of Their Habits, Religion, Language and Other Peculiarities.*

## Films:

*The Arctic Islands: A Matter of Time.* CBC.

*The Emerging Eskimo.* Centron Productions.

*The Greenlanders.* National Film Board.

*More Than Bows and Arrows.* Cinema Associates.

Netsilik Eskimos Series. National Film Board and Education Development Centre.

*The Netsilik Eskimo Today.* National Film Board and Education Development Centre.

*Nunatsiag: Good Land.* Crawley Films.

*Pictures Out of My Life.* National Film Board.

## Videotapes:

Life of the Inuit Series. Alberta Native Communications Society.

*Saving a Big Land.* OECA.

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# 8. The Métis and Non-Status Indians of Canada

## Introduction

Although they are not defined as Indians by the Indian Act, the Métis and non-status Indians have played a significant role in Canadian history. The majority of the Métis live in western Canada and find themselves in a unique position – they live outside Indian reserves and outside the jurisdiction of the Indian Act, yet they also live in clearly defined communities and constitute a distinct Native Canadian group.

In learning about the Métis and non-status Indians, students may acquire a broader perspective on Canada's racial and cultural diversity. An exploration of the legal process of becoming a non-status Indian will be followed by a consideration of the important concept of Indian identity.

## Objectives

Students should be given opportunities to:

– study the causes and effects of the historical conflicts involving the Métis;

– learn about Métis society today;

– understand why many Native women do not have status as registered Indians;

– understand the practical differences between status and non-status Indians in Canada;

– learn about the increasing political and cultural awareness of non-status Indians.

## Content

1. Classification of people of Indian ancestry
   - status
   - non-status
   - Métis
2. Aboriginal rights of the Métis
   - events in Manitoba, 1850-1885
   - consequences of the events in Manitoba for the Métis in Saskatchewan, Alberta, and the Northwest Territories
   - legal effect on Métis of treaty-scrip option
3. Areas of Métis settlement today
   - location and number
   - political status
   - family structure
   - education
   - employment
   - housing
   - health
4. Non-status Indians
   - reasons for classification as non-status
   - numbers
   - location
5. Growing political and cultural awareness of non-status Indians
   - local organizations
   - provincial organizations
   - national organizations
   - non-status Indians in the courts
   - revising the Indian Act: proposals for reform

## Sample Activities

– Ask students to compare the interpretations by several historians of the Riel Rebellions. Can they explain the differences in these interpretations?

– Assign students seminar topics such as "Riel: Patriot or Traitor?" or "Adam's Thesis in *Prison of Grass*" to help them to understand the Métis point of view.

– Have students, in groups, analyse newspaper clippings, articles, and films and compile a list of the actual and potential problems that non-status Indians face, or the actual and potential benefits that they receive, because of the enfranchisement section of the Indian Act. The issues raised by court cases such as those involving Lavell, Bedard, Mary TwoAxe-Early, Lovelace, and Canard should be explored.

– Have students read the court case of a non-status Indian woman who is attempting to regain her status. They can then discuss both sides of the issue.

## Resources

### Books and articles:


Adams, Howard. *Prison of Grass: Canada From the Native Point of View.*

_____. "The Unique Métis". *Perception.*

Campbell, Maria. *Halfbreed.*

Canada, Department of Indian Affairs and Northern Development. *Indian Act, 1951.* Revised.

Canada, Department of the Secretary of State. *Speaking Together: Canada's Native Women.*

Canada, Royal Commission on the Status of Women in Canada. *Report of the Royal Commission on the Status of Women in Canada.*

The Canadian Advisory Council on the Status of Women. *Indian Women and the Indian Act: Background Notes.*

_____. *10 Years Later: An Assessment of the Federal Government's Implementation of the Recommendations Made by the Royal Commission on the Status of Women.*

Couture, Suzette. "A Question of Status". *Today Magazine.*

Cumming, Peter A., and Mickenberg, Neil H., eds. *Native Rights in Canada.*

Flanagan, Thomas. "Political Theory of the Red River Resistance: The Declaration of December 8, 1869". *Canadian Journal of Political Science.*

Hoople, Joanne. *And What About Canada's Native Peoples?*

Jamieson, Kathleen. *Indian Women and the Law in Canada: Citizens Minus.*

MacVicar, Bill. "The Immortal St. Louis". *The Canadian.*

Ontario Métis and Non-Status Indian Association. "The Invisible Natives". *Dimensions, Special Editions.*

Ontario, Ministry of Education. *Sex-Role Stereotyping and Women's Studies: A Resource Guide for Teachers, Including Suggestions, Units of Study, and Resource Lists.*

Stanley, George F. *The Birth of Western Canada: A History of the Riel Rebellions.*

Steed, Judy. "Maria Campbell's Second Spring". *The Canadian.*

Whyte, J. D. "The Lavell Case and Equality in Canada". *Queen's Quarterly.*

Wiebe, Rudy. *The Scorched-Wood People.*


### Films:


*Indian Woman: Year of Fear.* CTV Television Network.

*Like the Trees.* National Film Board.

*Man Who Chooses the Bush.* National Film Board.

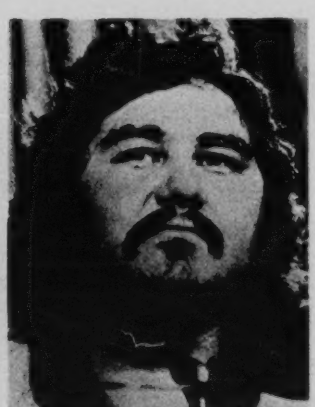
*Mother of Many Children.* National Film Board, Department of Indian Affairs and Northern Development, and Department of the Secretary of State.

*The Visible Woman.* Federation of Women Teachers' Associations of Ontario.


### Videotapes:


*Profile of Margo Kane.* Alberta Native Communications Society.

*Riel and the National Dream.* OECA.



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# 9. Prejudice and Discrimination

## Introduction

Prejudice, stereotyping, and discrimination remain with us today in spite of the positive approach to multiculturalism that is current in Canadian society. In order that students develop an understanding of others, it is important that they be able not only to recognize prejudice and discrimination in society and in themselves but also to evaluate the effects of these attitudes on Canadian society. An appreciation of the similarities and differences in cultural backgrounds may lead to an enriched sense of self-worth within a multicultural, multiracial Canada.

## Objectives

Students should be given opportunities to:

- learn the meaning of, and relationship among, prejudice, stereotyping, and discrimination;
- understand how prejudice, stereotypes, and discrimination develop;
- recognize the effects of prejudice, stereotyping, and discrimination on racial, religious, sexual, and cultural groups in general and on Native peoples in particular;
- become familiar with the Canadian Bill of Rights;
- become more understanding of minority groups.

## Content

1. The nature and meaning of prejudice, stereotyping, and discrimination
2. Causes, kinds, and effects of prejudice
3. Causes, kinds, and effects of stereotypes
4. Causes, kinds, and effects of discrimination
5. Combatting discrimination
   - through legislation (Universal Declaration of Human Rights, Canadian Bill of Rights, Human Rights Commission)
   - in the classroom
   - in the community

## Sample Activities

- Begin the unit with a class discussion on prejudice to help students understand and define the meaning of stereotyping, prejudice, and discrimination.
- Have students examine and discuss newspaper stories describing situations that involve prejudice and discrimination against minority groups.
- Invite a representative of the Human Rights Commission to outline the work of the commission to the class.
- Have students list television programs that they think foster or combat prejudice and discrimination. They should be prepared to present the reasons for their choices.
- Have students debate the following question: "Can legislation effectively combat discrimination?"
- Discuss the following questions with your class:

  a) How do prejudice and stereotyping affect basic human rights?

  b) In what ways may various institutions perpetuate prejudice and discrimination?

  c) To what extent can human rights legislation adversely affect Indian self-determination?

  d) How do the values of many Native peoples in Canada differ from those of the majority of Canadians?

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## Resources

### Books and articles:


Allport, Gordon W. *The Nature of Prejudice.*

Board of Education for the Borough of Scarborough. "Principle Testing: One Response to Prejudice". *The Values Education Project Newsletter.*

Kehoe, John W., and Rogers, W. Todd. "The Effects of Principle-Testing Discussions on Student Attitudes Towards Selected Groups Subjected to Discrimination". *Canadian Journal of Education.*

Levin, Jack. *The Functions of Prejudice.*

McDiarmid, Garnet, and Pratt, David. *Teaching Prejudice: A Content Analysis of Social Studies Textbooks Authorized for Use in Ontario.*

Manitoba Indian Brotherhood. *The Shocking Truth About Indians in Textbooks: Textbook Evaluation.*

Martin, James G., and Franklin, Clyde W. *Minority Group Relations.*

Morton, Tom, and McBride, John. *Look Again: The Process of Prejudice and Discrimination.*

Ontario, Ministry of Education. *Race, Religion, and Culture in Ontario School Materials: Suggestions for Authors and Publishers.*

_____. *Sex-Role Stereotyping and Women's Studies: A Resource Guide for Teachers, Including Suggestions, Units of Study, and Resource Lists.*

Pratt, David. *How to Find and Measure Bias in Textbooks.*


### Films:


*Bill Cosby on Prejudice.* Bill Cosby.

*More Than Bows and Arrows.* Cinema Associates.


### Videotapes:


*Nechi Alcohol Institute.* Alberta Native Communications Society.

*Profile of Margo Kane.* Alberta Native Communications Society.

*What Would You Give to See It Again.* Alberta Native Communications Society.

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# 10. Reserve Communities

## Introduction

The study of a reserve community provides a useful insight into the political and socio-economic conditions under which many Native peoples live. Non-Native students can explore the similarities and differences between reserve communities and their own community. In addition, the various topics covered in this unit should help students from a reserve community to gain a better understanding of their own community.

## Objectives

Students should be given opportunities to:

– understand the differences and similarities between reserve communities and other communities;

– understand the importance of the historical background of a reserve community to its development;

– examine the differences among various reserves;

– examine the economic problems of various reserves;

– become aware of the economic disparities that exist between reserve communities and other Canadian communities;

– learn about Indian values as they are expressed in community life;

– learn to analyse and interpret data.

## Content

1. Background
   - definition of terminology (reserve, membership, property rights)
   - historical origins of reserves
   - number of reserves
2. Classification and identification of a sample reserve
   - geographic location
   - boundaries and size of area
   - population (residents and members)
   - language spoken
   - history
   - relations with other reserves and neighbouring communities
3. Political structure of a sample reserve
   - political history
   - interest groups
   - band council structure (history, selection of chief and councillors, band council income and expenditures, committees of the council, relationship of the council to the reserve, relationship of the council to other community agencies)
4. Economic conditions of a sample reserve
   - economic history
   - incomes
   - job opportunities
   - vocations
   - local Indian industry
   - government incentive programs
   - rate of unemployment
5. Education on a sample reserve
   - history of education
   - location, number, type of schools
   - relationship between community and school
   - relevance of curriculum
6. Religion on a sample reserve
   - history of religion
   - interaction between Christian and traditional religions
   - resurgence of traditional religions
7. Social organizations on a sample reserve
   - voluntary and non-voluntary associations
   - recreational opportunities
   - relations with other reserves and neighbouring communities

8. Health of the residents of a sample reserve
   - medical facilities and services
   - government programs
9. Housing on a sample reserve
   - standards
   - recent government programs to improve housing
   - band council loans
10. Law enforcement on a sample reserve
   - history
   - local control
   - special constables
11. Role of the reserve in maintaining ethnic identity

## Sample Activities

- Choose a reserve and have students study it intensively under the headings listed in the Content section (pages 34-35). You may also have students study and compare two reserves that are in different parts of the country. Be certain that adequate research materials are available. As it may prove difficult in a non-reserve area to obtain the necessary resources, you may wish to contact directly a reserve band council and request materials, studies, and profiles that the council may be willing to share. Provincial Indian organizations will also send you similar materials on request.

- Have students examine a map of Canada that shows the location of Indian reserves to see how close their community is to a reserve. Have them determine which areas of Canada do not have reserves and ask them to explain why.

- Provide students with the section of the Indian Act that deals with band councils. They should examine this section in order to establish the nature of the band council's authority.

- Invite a representative from the Department of Indian Affairs and Northern Development or a local band councillor to speak to your class about his or her responsibilities and to answer questions pertaining to life on reserves.

- Have students compare the structure and function of band councils and municipal councils.

- Obtain from a band council a list of the organizations and associations on its reserve. Have students compare such a list with a similar one for their own community and explain any differences.

- Have students work in groups to compare living on a reserve with living in some other Canadian communities. They should investigate the reasons for any differences that they find.

- Have students discuss why most registered Indians would wish to retain the reserve system.

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## Resources

### Books and articles:


Adams, Howard. *Prison of Grass: Canada From the Native Point of View.*

Bowles, Richard P.; Hanley, J. L.; Rawlyk, G. A.; and Hodgins, B. W. *The Indian: Assimilation, Integration or Separation?*

Burnford, Sheila. *Without Reserve.*

Canada, Department of Indian Affairs and Northern Development. *Indian Act, 1951.* Revised.

_____. *Indian Conditions: A Survey.*

Chance, Norman A., ed. *Conflict in Culture: Problems of Developmental Change Among the Cree.*

Craven, Margaret. *I Heard the Owl Call My Name.*

Dunning, R. W. *Social and Economic Change Among the Northern Ojibwa.*

Frideres, James S. *Canada's Indians: Contemporary Conflicts.*

Hawthorn, H. B., ed. *A Survey of the Contemporary Indians of Canada: A Report on Economic, Political, Educational Needs and Policies.* 2 vols.

Nagler, Mark. *Perspectives on the North American Indians.*

Robertson, Heather. *Reservations Are for Indians.*

Rogers, Edward S. *The Round Lake Ojibwa.*

Surtees, R. J. "The Development of an Indian Reserve Policy in Canada". *Ontario History.*

Torok, C. H. "The Tyendinaga Mohawks: The Village as a Basic Factor in Mohawk Social Structure". *Ontario History.*

Weaver, Sally M. *Medicine and Politics Among the Grand River Iroquois: A Study of the Non-Conservatives.*

Wolcott, Harry F. *A Kwakiutl Village and School.*


### Films:


*Circle of the Sun.* National Film Board.

*Cree Hunters of Mistassini.* National Film Board.

*Mother of Many Children.* National Film Board, Department of Indian Affairs and Northern Development, and Department of the Secretary of State.

*Nishnawbe-Aski: The People and the Land.* National Film Board.

*Participation in Tomorrow.* Department of Indian Affairs and Northern Development.

*To Help My People.* Ministry of the Solicitor General, Ontario.

*The Trout Lake Cree.* Gene Gregoret, Canada Council, and Boreal Institute.


### Videotapes:


*Economic Development.* Alberta Native Communications Society.

*Health Care.* Alberta Native Communications Society.

*Portrait of Theresa.* Alberta Native Communications Society.

# 11. Native Families, Then and Now*

## Introduction

In every human society, past or present, people have lived in some form of family grouping. Often a variety of family groupings can be found in one society at any given time. Moreover, there have generally been many variations in the form of family groupings, found not only in different societies but also at different times in one society.

The study of Native families shows that the family grouping among Native peoples has rarely been static. Throughout their history, from pre-contact times to the present, Native peoples have followed a trend towards smaller groupings, moving from patterns of extended kinship towards more individualized and isolated family groupings. The knowledge, values, skills, tools, and institutions of the early Europeans in North America (fur traders, missionaries, and administrators) altered the structure of the Native family. Undeniably, the Native peoples encountered some difficulties in adapting to these changes in family life. By comparing the Native families, as described by the first Europeans to make contact, with examples of Native families today, students can see the changes that have taken place in the family life of these people.

For many Native peoples the family continues to transmit the traditional skills, attitudes, and beliefs. Whether the family structure will be able to withstand current economic, political, and social pressures is a matter of conjecture. In any event, the study of human interaction within a family, in various settings, should lead students to a better understanding of the cultural diversity of Canada.

## Objectives

Students should be given opportunities to:

– learn about Native family life as described by the first Europeans to make contact and about the changes that resulted from that contact;

– examine the evolution of the structures of Native families;

– develop empathy for people whose cultural heritage and family structures are different from their own;

– develop an understanding of the role of the family as the primary transmitter of values to the individual and ultimately to society;

– develop an understanding of a variety of family systems;

– understand and appreciate how families interact with other institutions in society.

## Content

1. Family life at the time of initial contact
   - functions of the family
   - kinship system
   - roles of men and women
   - living arrangements
   - economy
   - courting and marriage customs

*See also unit 7, "The Inuit", page 27.



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2. Family life after European contact

   – effects of fur traders (changing technology, new roles of men and women, intermarriages, permanent settlements)

   – effects of missionaries (conflict in ideals, education, and schooling)

   – effects of administrators (the Indian Act and the reserve system, effects of the treaties)

3. The Native family today in three different geographic settings: isolated, rural, urban

   – historical and cultural backgrounds

   – population and settlement patterns

   – family structures

   – issues and concerns

   – attitudes towards time, saving, work, sharing

   – similarities and differences among Native communities

   – similarities and differences among Native and non-Native communities

   – prospects for assimilation, integration, or separation

## Sample Activities

– Have students work in groups to research the family life of some Indian groups at the time of contact with the first Europeans.

– Have students study the accounts of fur traders, missionaries, and administrators in order to understand the changes that occurred in Native family life during the contact period.

– Have students prepare oral reports on three Native families in different settings: isolated, rural, and urban.

– Have each student assume the role of Minister of Indian Affairs and Northern Development and write a report on the topic "Strengthening Family Life on a Reserve Community".

– Have students conduct cross-cultural studies of the structures of Native and other Canadian families today.

– Discuss with students the following question: "Can the Native family continue to function in the traditional manner in Native society, while at the same time effectively interacting with, and functioning within, the larger society?"

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## Resources

### Books:


Burnford, Sheila. *Without Reserve.*

Dosman, Edgar J. *Indians: The Urban Dilemma.*

Ishwaran, K. *The Canadian Family: Canadian Studies.*

Ontario, Royal Commission on the Northern Environment. *Issues Report.*

Patterson, E. Palmer, and Patterson, Nancy-Lou. *The Changing People: A History of the Canadian Indians.*

Robertson, Heather. *Reservations Are for Indians.*

Rogers, Edward S. *The Indians of Canada: A Survey.* 6 booklets.

_____. *The Round Lake Ojibwa.*

Symington, Fraser. *The Canadian Indian: The Illustrated History of the Great Tribes of Canada.*

Trigger, Bruce G. *The Impact of Europeans on Huronia.*

Watkins, Mel, ed. *Dene Nation: The Colony Within.*

Weaver, Sally M. *Medicine and Politics Among the Grand River Iroquois: A Study of the Non-Conservatives.*


### Films:


*Charley Squash Goes to Town.* National Film Board.

*Cree Hunters of Mistassini.* National Film Board.

*I Heard the Owl Call My Name.* Learning Corporation.

*Job's Garden.* Boyce Richardson and Jean-Pierre Fournier.

*Mother of Many Children.* National Film Board, Department of Indian Affairs and Northern Development, and Department of the Secretary of State.

*The Netsilik Eskimo Today.* National Film Board and Education Development Centre.

*Our Land Is Our Life.* National Film Board.


### Videotapes:


Life of the Inuit Series. Alberta Native Communications Society.

*Portrait of Theresa.* Alberta Native Communications Society.

*Profile of Margo Kane.* Alberta Native Communications Society.

# 12. Urbanization: The Native Person in an Urban Environment

## Introduction

The migration of many Native peoples to an urban environment may affect their sense of identity as Indians. The problems of adjustment encountered by these people serve to emphasize the demands that an industrial society makes on all individuals. A study of these problems should provide students with an increased awareness of the nature of the society in which they live.

## Objectives

Students should be given opportunities to:

– learn why Indians migrate from a reserve environment to an urban environment;

– realize that many traditional Native values conflict with the values of an industrial society.

## Content

1. Causes of migration
   - economic factors
   - social factors
   - health factors
   - education
   - marriage
   - exposure to urban life through visits
2. Urban experience of Native peoples
   - residential patterns and accommodation
   - employment opportunities
   - social and recreational patterns (friendship centres)
   - education
   - stratification of urban dwellers
   - difficulty of maintaining cultural identity
   - self-help programs (Native court workers, survival schools, counselling services such as those in friendship centres)
   - comparison of Native experiences in various urban centres
3. Problems of adjustment to urban life
   - cultural shock
   - conflicting values (time, work, saving money)
   - social problems (alcohol, drugs, prostitution)
   - psychological disorientation
   - discrimination and prejudice
   - lack of education
   - language barriers
   - loss of ethnic identity
   - unfamiliarity with legal and bureaucratic institutions

## Sample Activities

– Have students do research into why Indians leave the reserve and why some of these people return to the reserve.

– Have students compile, analyse, and interpret statistics related to the adjustment to urban life made by Native peoples in various cities. The following two books will be useful in this regard: *Indians: The Urban Dilemma* by Edgar J. Dosman and *The Urban Villagers* by Herbert J. Gans.

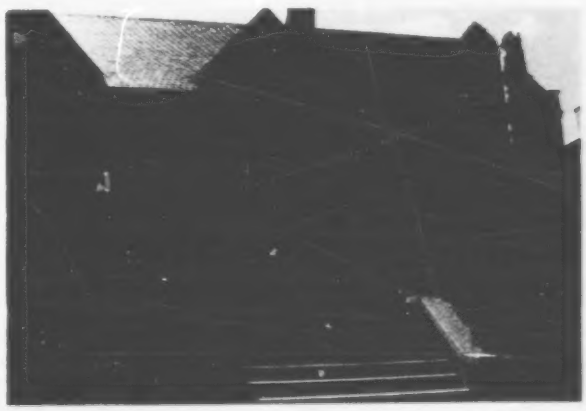
– Have students draw up a program to help Native persons cope with the problems that they might encounter upon migrating to the city.

– Have students organize seminars to discuss the following questions:

a) Which traditional Native values may be beneficial to an industrialized society?

b) To what extent do Native groups resemble other ethnic groups in the city?

c) How can a person maintain his or her identity in an urban setting?







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## Resources

### Books:


Campbell, Maria. *Halfbreed.*

Dosman, Edgar J. *Indians: The Urban Dilemma.*

Gans, Herbert J. *The Urban Villagers: Group and Class in the Life of Italian-Americans.*

Melling, John. *Right to a Future: The Native Peoples of Canada.*

Nagler, Mark. *Indians in the City: A Study of the Urbanization of Indians in Toronto.*

_____. *Natives Without a Home: The Canadian Indian.*

_____. *Perspectives on the North American Indians.*

Robertson, Heather. *Reservations Are for Indians.*

Stanbury, W. T. *Success and Failure: Indians in Urban Society.*


### Films:


*Cold Journey.* National Film Board.

*Wojeck.* CTV Television Network.


### Videotapes:


*Portrait of Theresa.* Alberta Native Communications Society.

*Profile of Margo Kane.* Alberta Native Communications Society.

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# 13. Traditional Beliefs of the Indians of Canada

## Introduction

The religious beliefs and practices of the Indians of Canada had a pervasive effect on their whole way of life. An understanding of, and sensitivity to, the spiritual nature of the Indians will help students to better understand the lifestyle of these people.

## Objectives

Students should be given opportunities to:

– understand the nature of the traditional religious beliefs and experiences of the Indians;

– understand the Indian cosmology;

– examine one specific traditional Indian religion that is practised today.

## Content

1. Indian religious beliefs
   - origin of the world
   - origin of human beings and of the tribe
   - relationship of human beings to each other
   - relationship of human beings to the natural world
   - relationship of human beings to the spirits
   - significance of the elements and the universe
   - role of the spirits and manitous
   - concepts of power (mana, orenda, wakan)
   - rites of passage (birth, puberty, marriage, death)
   - perception of the body and its parts
2. Role of myths, legends, and stories
3. Organizations
   - Midewewin
   - Longhouse
4. Roles of the shaman
   - healer (medicine, psychotherapy)
   - spiritual guide
5. Ceremonies and rituals
   - dances
   - feasts
   - celebrations
6. Visions
   - sacred visions
   - dreams
7. Religious materials
   - records of rituals (birch-bark scrolls, petroglyphs, pictographs, wampum belts)
   - sacred objects and instruments (amulets and charms, shells, skins and bones, drums and rattles, the pipe, tobacco and sweet grass)
8. Relationship of religion to traditional Indian government, economy, and social structure
9. Contemporary religious influences
   - Christianity
   - traditionalism
   - neo-traditionalism
   - Pan-Indianism

## Sample Activity

– Have students work in groups to complete a case study of the traditional beliefs of an Indian society, using the sample study outlined on page 43 as a model. Each case study should answer the following questions:

a) How are the religious beliefs integral to the Indian society studied?

b) To what extent are the religious beliefs compatible with modern life?

c) To what extent do the religious beliefs affect community life?

d) How were the religious beliefs compatible with the Indians' secular world?

## Outline for a Case Study: The Longhouse of the Six Nations Reserve

**Introduction**

This case study focuses on the Longhouse as a building, as a people, and ultimately as a state of mind – indeed the cultural soul of a people. The study outlines an investigation of the large, factional, and diverse social grouping of the Six Nations Reserve near Brantford, Ontario.

The group that carries on the Iroquois tradition on the Six Nations Reserve displays the following allegiances and characteristics:

– In religion, it adheres to the Longhouse.

– In politics, it upholds or advocates hereditary chieftainship.

– In kinship matters, it counts descent matrilineally and recognizes clan and moiety affiliations.

– The members of the group reside primarily on the reserve.

– While willing to accept certain non-Indian material traits, the members of the group are consciously opposed to acculturation in regard to their philosophy of life.

This group strongly desires to remain "Indian" and attaches a superior value to Iroquoian ways and mores.

**Content**

*I.* *In the Beginning: A Version of the Creation Through Legends*

1. The Sky World
2. Fall of the Sky Woman
3. Creation of the earth
4. Birds and sea creatures as agents of creation
5. The right-handed and left-handed twins
6. Creation of other living things including human beings
7. Duel and victory of the right-handed twin (the Great Spirit)

*II.* *Content of the Orthodox Culture*

1. Longhouse ceremonials
   - Longhouse as a conservative institution
   - Thanksgiving Address
   - rituals of the agricultural calendar
   - the "good message" in the Longhouse
2. Orthodox life cycle
   - birth and early childhood
   - naming
   - puberty and menstruation
   - ritual friendship
   - marriage
   - death
3. Medicine
   - Indian and non-Indian
   - Longhouse games
   - individual feasts
   - medicine societies
   - hunting charms

*III.* *Structure of the Orthodox Community*

1. Social organization
   - the six nations
   - clans
   - clan mothers
   - hereditary chiefs
   - pine-tree chiefs
   - male-female ordering
2. Longhouse membership and organization
   - Longhouse autonomy
   - Longhouse composition
   - organization: moiety and clan inventory (case study of the Lower Cayuga clan and moiety organization)
3. Longhouse functionaries
   - deacons
   - fire-keepers
   - hereditary chiefs
   - clan mothers
   - wampum belt custodians

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## Resources

### Books:

**General**


Brown, Joseph Epes. *The Spiritual Legacy of the American Indian.*

Deloria, Vine. *God Is Red.*

Dewdney, Selwyn. *The Sacred Scrolls of the Southern Ojibway.*

Driver, Harold E. *Indians of North America.*

Johnston, Basil. *Ojibway Heritage.*

Ritzenthaler, Robert E., and Ritzenthaler, Pat. *Woodland Indians of the Western Great Lakes.*

Rogers, Edward S. *The Round Lake Ojibwa.*

Underhill, Ruth M. *Red Man's Religion: Beliefs and Practices of the Indians North of Mexico.*

Vastokas, Romas K., and Vastokas, Joan M. *Sacred Art of the Algonkians: A Study of the Peterborough Petroglyphs.*


**For the case study**


Fenton, William N., and Kurath, Gertrude P. "The Feast of the Dead or Ghost Dance at Six Nations Reserve, Canada". In *Symposium on Local Diversity in Iroquois Culture*, edited by William N. Fenton.

Hertzberg, Hazel W. *The Great Tree and the Longhouse.*

Morgan, Lewis. *League of the Iroquois.* 2 vols.

Parker, Arthur C. *Parker on the Iroquois.* Edited by William N. Fenton. 4 vols.

Shimony, Annemarie Anrod. *Conservatism Among the Iroquois at the Six Nations Reserve.*

Wallace, Anthony F. C. *Religion: An Anthropological View.*

Weaver, Sally M. *Medicine and Politics Among the Grand River Iroquois: A Study of the Non-Conservatives.*


### Films:


*Circle of the Sun.* National Film Board.

*Cree Hunters of Mistassini.* National Film Board.

*The Cree of Paint Hills.* CBC.

*People of the Sacred Circle.* National Film Board.

*These Are My People.* National Film Board.


### Videotapes:


*The Sacred Circle.* Alberta Native Communications Society.

*Sacred Circle – Recovery.* Alberta Native Communications Society.

*The Social Order.* OECA.

*The Useful Arts.* OECA.

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# 14. The Indian and the Schools

## Introduction

Recent trends towards involving Indians in the running of schools may have a significant effect on the education of Indians in the future. By studying the development of school systems for Indian peoples, students will gain a better understanding of the philosophies and practices that have affected the education of Indians. This unit should also provide students with a broad view of education and schools and should motivate them to examine their own educational goals.

## Objectives

Students should be given opportunities to:

– learn that traditional Indian education was informal and related closely to the environment;

– learn how secular and religious schools added a formal aspect to the education of Indian peoples;

– examine and evaluate the impact of formalized education on Indian lifestyles and values;

– decide whether Indian needs and aspirations require educational goals that are different from those of other Canadians;

– examine their own educational goals.

## Content

1. Role of various factors in the traditional education of Indian peoples

   – environment

   – elders

   – extended family

   – religion

2. Influences on the education of Indians in Canada from 1600 to the 1960s

   – missionaries (philosophy and policy; religious organizations; introduction of residential schools)

   – federal government (British North America Act, 1867; Indian Act, 1876; changes in philosophy, policy, and practice from 1867 to the 1960s)

   – provincial government (philosophy and policy: Reverend Egerton Ryerson; provincial agreements; revision of the Indian Act, 1951, Section 114)

3. Recent federal government involvement

   – establishment of school committees on Indian reserves, 1963

   – *Statement of the Government of Canada on Indian Policy*, 1969

   – cultural education centres

   – training of Indian-language teachers

   – curriculum development

4. Recent Indian involvement

   – Indian response to federal policy statement, 1969 (counter-proposals of Indian organizations)

   – position of Indians, as stated in the National Indian Brotherhood policy paper *Indian Control of Indian Education* and adopted by the Department of Indian Affairs and Northern Development

   – influence of the Rough Rock Community School (Navajo Reservation, Arizona) on educational programs in Canadian Indian communities

   – significance of various programs (Rae-Edzo school-hostel complex, Yellowknife, Northwest Territories; Blue Quills, Alberta; Sabaskong Reserve, Ontario; Wandering Spirit Survival School, Toronto, Ontario)



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5. Recent provincial government involvement

   – curriculum (Heritage Languages Program; curriculum publications: *People of Native Ancestry; Touch a Child* )

   – Native Studies courses

   – legislation permitting Indian representation on school boards

   – Task Force on the Educational Needs of Native Peoples of Ontario

   – Royal Commission on the Northern Environment

6. Joint federal and provincial programs

   – training of Native persons as teachers (Lakehead University, Thunder Bay, and University of Western Ontario, London)

   – curriculum publications: *People of Native Ancestry*

   – training of Native persons as social counsellors

   – training of Native persons as special constables

   – Indian day-care centres on reserves

   – Ontario Native Education Council

7. Impact of formal education on Indian lifestyles

   – loss of control of education

   – loss of language

   – fracturing of the extended family

   – conflict of values

## Sample Activities

– Show students the film *Indian Dialogue* to illustrate the perspectives and concerns of Native peoples in the area of education.

– Have students do research and report on the following question: "How will the development of natural resources in Canada's North affect the lifestyles and education of the Native peoples living there?"

– Have students debate the following: "Resolved that the retention of a Native cultural identity is compatible with the goals of education in an industrialized society."

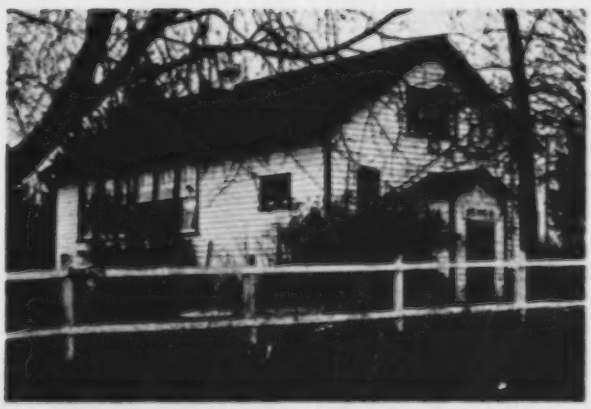
– Discuss with students the following questions:

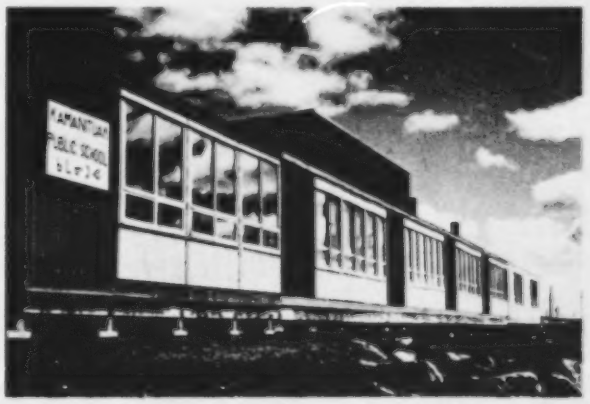
a) What is the difference between education and schooling?

b) How did the policy paper of the National Indian Brotherhood affect the education of Indians?

c) To what extent has the education of Indians changed in the last ten years?

d) What should be the goals of education?





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## Resources

### Books:


Bruner, Jerome S. *The Process of Education.*

Canada, Department of Indian Affairs and Northern Development. *Indian Education in Canada.*

_____. *Statement of the Government of Canada on Indian Policy, 1969.*

Hawthorn, H. B., ed. *A Survey of the Contemporary Indians of Canada: A Report on Economic, Political, Educational Needs and Policies.* Vol. 2.

MacLean, Hope. *A Review of Indian Education in North America.*

National Indian Brotherhood. *Indian Control of Indian Education: Policy Paper Presented to the Minister of Indian Affairs and Northern Development.*

Ontario, Commission on Post-Secondary Education in Ontario. *Post-Secondary Educational Opportunity for the Ontario Indian Population.*

Ontario, Ministry of Education. *People of Native Ancestry: A Resource Guide for the Intermediate Division.*

_____. *People of Native Ancestry: A Resource Guide for the Primary and Junior Divisions.*

_____. *People of Native Ancestry: Resource List for the Primary and Junior Divisions.*

_____. *Touch a Child.*

Ontario, Task Force on the Educational Needs of Native Peoples. *Summary Report of the Task Force on the Educational Needs of Native Peoples of Ontario.*

Renaud, André. *Education and the First Canadians.*

Rogers, Carl R. *Freedom to Learn.*


### Films:


*Cold Journey.* National Film Board.

*Cree Way.* National Film Board.

*Indian Dialogue.* National Film Board.


### Videotapes:


*Education.* Alberta Native Communications Society.

*Morning Star.* Alberta Native Communications Society.

*Portrait of Theresa.* Alberta Native Communications Society.

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# 15. Native Peoples and the Arts

## Introduction

The study of the artistic expression of a people not only helps us to understand their culture better but also expands our appreciation of their artistic output – their art forms, materials, purposes, and interrelationships with other aspects of culture. Moreover, if the arts are regarded as a medium of communication, such a study may facilitate understanding among peoples.

## Objectives

Students should be given opportunities to:

– understand the role of artistic self-expression in maintaining the identity of a group;

– identify the factors that cause changes in artistic expression;

– understand the motivation behind the development of various artistic forms;

– develop an attitude of respect and appreciation for the art forms of another culture;

– recognize the distinctive characteristics of Native Canadian art;

– appreciate the contributions of Native Canadian artists.

## Content

1. Native expression in the arts (media; themes; artists)

   – performing arts (drama; dance, as cultural expression in rites and ceremonies and as recreation; vocal and instrumental music)

   – practical arts (pottery; carving; crafts pertaining to specific groups such as beadwork among the Ojibway Indians)

   – fine arts (painting; drawing; sculpture)

2. Motivating factors behind artistic expression

   – religion (petroglyphs; rock paintings; masks; ceremonial dress, dance, and drama)

   – communication (records of events and experiences; records of successful exploits in war and hunting; plant and animal representations such as totems; myths and legends)

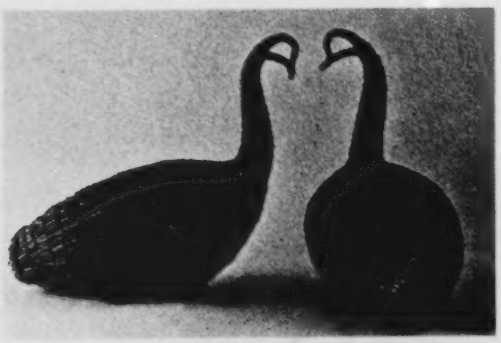
   – tradition (forms, styles, and designs passed on to younger generations; significance of symbolism)

   – commercialism (arts and crafts as a business; response to a market: soapstone, argylite, silkscreen; role of the Department of Indian Affairs and Northern Development; positive and negative influences on the Native artist and community)

3. Changes in Native art

4. Native artists today

   – works of several prominent Native artists such as Daphne Odjig, Norval Morrisseau, Alan Sapp, Goyce Kakegamic, Bill Reid, Dorothy Morrison, Lloyd Caibaiosai, Blake Debassige, Rhonda Franks, Kenojuak Ashevak, Pitseolak Ashoona, Aoudla Pudlat



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## Sample Activities

– Use films to illustrate to students various themes and styles of Native artists.

– Organize student visits to galleries and museums (for example, the Royal Ontario Museum or the McMichael Canadian Collection) in order to explore the nature and development of Native art.

– Encourage students to visit a commercial Native art outlet or to view an exhibition by a Native artist and to report to the class on their experiences.

– Have students compare a contemporary piece of Native art with a traditional piece and explore the source and motivation of each.

– Use slides or films to compare North American Indian pottery with Minoan or Egyptian artefacts. Discuss similarities and differences with students after your presentation.

– If possible, invite a Native artist to class to discuss his or her work.

– Present students with illustrations of a number of varied pieces of Native art and ask them to identify the regions or cultural areas from which they came.

– Have students discuss their answers to the following questions:

a) Why do people express themselves through the arts?

b) How are the arts interrelated with other aspects of culture?

c) What factors are most influential in the development of the arts of a people?

d) Why have the arts of Canadian Native peoples changed?

## Resources

### Books and articles:


Artscanada. *Stones, Bones and Skin: Ritual and Shamanic Art.*

Beaudry, Nicole. "Arctic Throat-Games: A Contest of Song". *Performing Arts in Canada.*

Dewdney, Selwyn. "Ecological Notes on the Ojibway Shaman-Artist". *Artscanada.*

Dickason, Olive Patricia. *Indian Arts in Canada.*

Frazer, Robbin. "Inuit Arts Find Voice in the Changing North". *Performing Arts in Canada.*

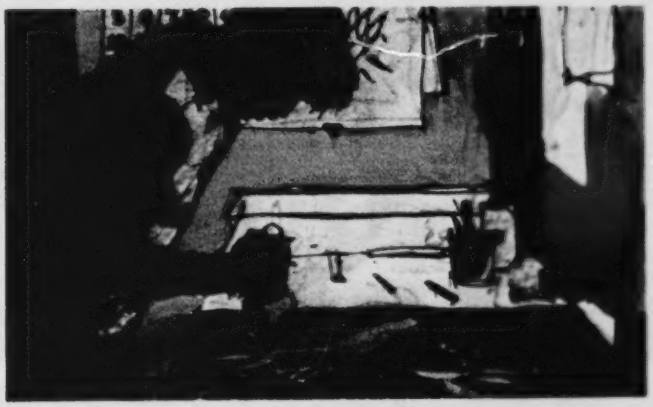
Holm, Bill. *Northwest Coast Indian Art: An Analysis of Form.*

Moncur, Linda. "Dance, Children North of 60°". *Performing Arts in Canada.*

Nettl, Bruno. *North American Indian Musical Styles.*

Patterson, Nancy-Lou. *Canadian Native Art: Arts and Crafts of Canadian Indians and Eskimos.*

Vastokas, Romas K., and Vastokas, Joan M. *Sacred Art of the Algonkians: A Study of the Peterborough Petroglyphs.*



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## Films:

*Beads and Leather of Manitoba, by Cecilia Ross.* B.T. Film Sound.

*Behind the Masks.* National Film Board.

*By Instinct a Painter.* CBC.

*The Colors of Pride.* Henning Jacobsen Productions.

*Eskimo Artist: Kenojuak.* National Film Board.

*Haida Carver.* National Film Board.

*Images Stone B.C.* National Film Board.

*Iroquoian Pottery, by Bill Parker.* B.T. Film Sound.

*Joe Jacobs, Stone Carver.* B.T. Film Sound.

*The Living Stone.* National Film Board.

*A Moon Mask, by Freda Diesing.* B.T. Film Sound.

*Noah.* John Bassett.

*Pictures Out of My Life.* National Film Board.

*Porcupine Quill Work, by Bernadette Pangawish.* B.T. Film Sound.

*Sara Smith, Mohawk Potter.* B.T. Film Sound.

*A Silver Chalice, by Jeff Gabriel.* B.T. Film Sound.

*A Willow Basket, by Florine Hotomani.* B.T. Film Sound.

## Videotapes:

*Buffy.* OECA.

*Canadian Indian Arts and Crafts.* OECA.

*Canadian Indian Canvas.* OECA.

*Indian Art.* Alberta Native Communications Society.

*The Useful Arts.* OECA.

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# 16. Native Peoples in Canadian Literature

## Introduction

Canadian literature that deals with Native peoples is important not only as literature but also as a means of examining how the Native peoples were, and are, perceived by other Canadians. An analysis of the various viewpoints may foster an awareness of the differences in the values of Native and non-Native cultures and an understanding of the importance of such qualities as respect and integrity.

## Objectives

Students should be given opportunities to:

– develop the ability to express ideas effectively, both orally and in writing;

– learn to appreciate writing of high quality, in different literary genres, that deals with Native peoples;

– examine the perceptions of Native peoples as presented by various Canadian authors;

– explore intellectual, moral, and social values by examining Canadian literature that deals with Native peoples;

– develop a measure of understanding of life, identity, purpose, and worth through the study of literature dealing with Native peoples;

– appreciate the cultural differences between Native and non-Native peoples in Canada.

## Suggested Content

(For complete bibliographical information on this representative collection of readings, see the annotated resource list which begins on page 58.)

**1. Fiction**

***Poetry:***

Howe, Joseph. "The Song of the Micmac". In *The Book of Canadian Poetry: A Critical and Historical Anthology*, edited by A. J. M. Smith.

Johnson, E. Pauline. *Flint and Feather: The Complete Poems of E. Pauline Johnson.*

Kenny, George. *Indians Don't Cry.*

Klein, A. M. "Indian Reservation: Caughnawaga". In *The Rocking Chair and Other Poems.*

Mair, Charles. *Dreamland and Other Poems.* In *Dreamland and Other Poems and Tecumseh: A Drama.*

Newlove, John. "The Pride". In *Black Night Window.*

_____. "Resources, Certain Earths". In *Moving in Alone.*

Pratt, E. J. *Brébeuf and His Brethren.*

Purdy, Al. "Beothuk Indian Skeleton in Glass Case". In *Wild Grape Wine.*

_____. "Remains of an Indian Village". In *Wild Grape Wine.*

Sainte-Marie, Buffy. Lyrics from current songs.

***Prose:***

Bodsworth, Fred. *The Sparrow's Fall.*

_____. *The Strange One.*

Craven, Margaret. *I Heard the Owl Call My Name.*

Garner, Hugh. "One, Two, Three Little Indians". In *Canadian Short Stories*, edited by Robert Weaver.

Kenny, George, and Lacroix, Dennis. *October Stranger.*

Laurence, Margaret. *A Bird in the House.*

Mair, Charles. *Tecumseh: A Drama.* In *Dreamland and Other Poems and Tecumseh: A Drama.*

Mitchell, William O. *The Vanishing Point.*

Richardson, John. *Wacousta, or the Prophecy.* Abridged.



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Richler, Mordecai. *The Incomparable Atuk.*

Ryga, George. *The Ecstasy of Rita Joe.*

_____. *Indian.*

Saint Pierre, Paul. *Breaking Smith's Quarter Horse.*

Thériault, Yves. *Agaguk.*

_____. *Agoak: The Legacy of Agaguk.*

Waubageshig, ed. *The Only Good Indian: Essays by Canadian Indians.*

**2. Non-fiction**

Atwood, Margaret. *Survival: A Thematic Guide to Canadian Literature.*

Carr, Emily. *Klee Wyck.*

Dosman, Edgar J. *Indians: The Urban Dilemma.*

Dunn, Marty. *Red on White: The Biography of Duke Redbird.*

Frye, Northrop. *The Bush Garden: Essays on the Canadian Imagination.*

McLuhan, T. C. *Touch the Earth: A Self-Portrait of Indian Existence.*

Mowat, Farley. *People of the Deer.*

Nagler, Mark. *Indians in the City: A Study of the Urbanization of Indians in Toronto.*

Pelletier, Wilfred, and Poole, Ted. *No Foreign Land: The Biography of a North American Indian.*

Pitseolak. *Pitseolak: Pictures Out of My Life.* Edited by Dorothy Eber.

## Sample Activities

– Choose works from the Suggested Content section of this unit for a comparison study of theme, style, genre, perception of Native peoples, perception of women, or another area. For example, *The Ecstasy of Rita Joe* by George Ryga, "The Loons" in *A Bird in the House* by Margaret Laurence, and *Breaking Smith's Quarter Horse* by Paul Saint Pierre could be used to demonstrate the differences in the perception of Native peoples. The following strategies could be used for the comparison study:

a) Have students compare the characteristics and values of the main characters in the selected works.

b) Have students compare the values of the main characters with their own values.

c) Ask students to compare the points of view of the three authors and to discuss whether these perceptions are relevant to the current situation of Native peoples in Canada.

d) Have students read "The Indian in Canadian Literature" in *Survival: A Thematic Guide to Canadian Literature* by Margaret Atwood and assess Atwood's perception of the Indian in Canadian literature.

e) For additional strategies, see *English: Curriculum Guideline for the Senior Division, 1977*, pages 16-18 and 35-39. See also *English: A Resource Guide for the Senior Division, 1980.*

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– Have students compare E. J. Pratt's perception of the Native peoples in *Brébeuf and His Brethren* with Marty Dunn's perception in *Red on White*.

– Have students write an essay comparing Ryga's setting for *The Ecstasy of Rita Joe* with Edgar J. Dosman's description of the urban areas where Indians live in *Indians: The Urban Dilemma* and with Mark Nagler's description of urban Indians in *Indians in the City*.

– Have students analyse the use made of the conventional stereotype of the Indian in popular commercial films (for example, in *Little Big Man* or in *One Flew Over the Cuckoo's Nest* ). They can compare the depiction of the Indian in films with portrayals of Indians in any of the literary works listed in the Suggested Content section of this unit.

– Have students discuss or debate the following questions:

a) To what extent do Canadian authors accurately portray the Native peoples of Canada?

b) Do Native and non-Native writers share similar viewpoints?

## Resources

### Books:

See the Suggested Content section, pages 51-52.

### Film:

*Pictures Out of My Life*. National Film Board.

### Videotape:

*Buffy*. OECA.



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# 17. The Fourth World: A Case Study of Indigenous Peoples

## Introduction

Certain peoples of the world, who are indigenous to the land on which they live and who may predate the modern political state in which they live, constitute a group referred to as "the Fourth World". A study of the lifestyles of some of these indigenous peoples may help students to understand the growing number of concerns that all indigenous peoples have in common.

## Objectives

Students should be given opportunities to:

- develop their skills of comparison and analysis;

- study the life patterns of indigenous peoples in various national contexts;

- learn about the legal and political relationships of the state to its indigenous peoples, in different national contexts.

## Content

1. Traditional situation of a sample indigenous people
   - location and physical environment
   - political life
   - economy
   - social life
   - religion
2. Contemporary situation of a sample indigenous people
   - location and physical environment
   - relationship to the land
   - property rights
   - definition of membership
   - political organization
   - economy
   - education
   - religious beliefs and practices
   - health care
   - housing
   - language
3. Relationship of a sample indigenous people to the dominant culture
   - government policies towards indigenous peoples
   - historical and contemporary interaction and its impact
4. Comparison of a sample indigenous people with the indigenous peoples of Canada

## Sample Activities

- Have students, in groups, prepare case studies of at least three indigenous peoples such as the Bedouins, Lapps, Maori, Bantus, and Indians of Brazil. Students can use the outline of the Content section on this page as a model.

- Have students decide, on the basis of their case studies, whether the indigenous peoples throughout the world have common interests and concerns.

- Have students compare Canadian and New Zealand government policies towards their indigenous peoples.

- Have students discuss or debate the following questions:

  a) Do indigenous peoples constitute nations?

  b) What is likely to be the future of indigenous peoples?





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## Resources

### Books and articles:

**General**

Manuel, George. "An Appeal From the Fourth World: The Dene Nation and Aboriginal Rights". *The Canadian Forum.*

Manuel, George, and Posluns, Michael. *The Fourth World: An Indian Reality and Social Change.*

Mowat, Farley. *Canada North Now: The Great Betrayal.*

Valentine, Victor F., and Vallee, Frank G., eds. *Eskimo of the Canadian Arctic.*

**Bantus**

Fallers, Lloyd A. *Bantu Bureaucracy: A Century of Political Evolution Among the Basoga of Uganda.*

Junod, Henri Philippe. *Bantu Heritage.*

Murphy, E. Jefferson. *The Bantu Civilization of Southern Africa.*

**Bedouins**

Dickson, H. R. *The Arab of the Desert: A Glimpse Into Badawin Life in Kuwait and Sau'di Arabia.*

Hoyt, Olga. *Bedouins.*

**Indians of Brazil**

Hemming, John. *Red Gold: The Conquest of the Brazilian Indians.*

Hopper, Janice H., ed. *Indians of Brazil in the Twentieth Century.*

Wagley, Charles, and Galvao, Eduardo. *Tenatehara Indians of Brazil: A Culture in Transition.*

**Lapps**

Eidheim, Harald. *Aspects of the Lappish Minority Situation.*

Irwin, John L. *The Finns and the Lapps: How They Live and Work.*

**Maori**

Best, Elsdon. *The Maori as He Was: A Brief Account of Maori Life as It Was in Pre-European Days.*

Pearce, G. L. *The Story of the Maori People.*

Sutherland, Ivan L., ed. *The Maori People Today: A General Survey.*

### Films:

*Below Zero.* National Film Board and Department of Indian Affairs and Northern Development.

*Can Primitive People Survive?* Encyclopaedia Britannica Films.

*The Greenlanders.* National Film Board.

*I Was Born Here.* René Fumoleau.

*The Netsilik Eskimo Today.* National Film Board and Education Development Centre

*Our Land Is Our Life.* National Film Board.

### Videotapes:

*Ed and Sally With the Apulai Indians: Parts One and Two.* OECA.

*Kalahari Hunter Gatherers.* OECA.

Life of the Inuit Series. Alberta Native Communications Society.

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Abler, Thomas S., and Weaver, Sally M. *A Canadian Indian Bibliography, 1960-1970*. Toronto: University of Toronto Press, 1974.

An exhaustive bibliography, invaluable in researching materials for Native Studies between 1960 and 1970.

Adams, Howard. *Prison of Grass: Canada From the Native Point of View*. Toronto: General Publishing, 1975.

Howard Adams explores the effects of 300 years of colonization on the Métis. Looking back from personal experiences of racism, he examines the Indian-based culture of the Métis and their psychological and cultural subjugation up to the present day. He criticizes the new Indian bureaucracy that perpetuates a system alien to Indian values and calls for revolutionary new approaches to local government.

Allport, Gordon W. *The Nature of Prejudice*. Special ed. Toronto: Addison-Wesley, 1979.

Allport stresses the psychological and sociological elements in human relationships which create and nurture prejudice among different individuals, groups, and races. Although the Jews and the blacks are the examples used by the author, the principles of racial prejudice are shown to be applicable to any racial context.

Artscanada. *Stones, Bones and Skin: Ritual and Shamanic Art*. Toronto: Society for Art Publications, 1977.

This book is predominantly about North American shamanistic art. The illustrations show many examples of Indian and Inuit religious masks, clothing, tools, symbols, and carvings. The significance of ritual and of shamanism in indigenous cultures is expressed through these artistic objects.

Association of Iroquois and Allied Indians. *Position Paper*. Wallaceburg, Ont.: Association of Iroquois and Allied Indians, 1971. Available free of charge.

The proposed Indian policy of 1969 called for a new system of discussion with representative Indian associations rather than with individual reserves. The Association of Iroquois and Allied Indians rejected this new policy and presented the reasons for their desire to retain the special status of Indians in Canada.

Atwood, Margaret. *Survival: A Thematic Guide to Canadian Literature*. Toronto: House of Anansi, 1972.

A compilation of literary works on the theme of survival. Atwood looks at Canada through Canadian literature.

Bailey, Alfred G. *The Conflict of European and Eastern Algonkian Cultures, 1504-1700: A Study in Canadian Civilization*. 2nd ed. Toronto: University of Toronto Press, 1969.

Bailey chronicles the conflict between the Indians and the Europeans during the first years of contact and the gradual erosion and disintegration of the Indian cultures. He traces the early beginnings of a "Canadian" culture to the fusion of, and compromise among, different cultures during this period.

Berger, Thomas. *Northern Frontier, Northern Homeland: The Report of the Mackenzie Valley Pipeline Inquiry*. 2 vols. Ottawa: Supply and Services Canada, 1977.

This two-volume report contains the findings and recommendations of Justice Thomas Berger stemming from a lengthy inquiry into the feasibility of building a gas pipeline through the Mackenzie Valley. The Dene Indians and the Inuit of the Mackenzie basin made presentations in defence of their aboriginal rights to the area and of their lifestyle. A teacher's guide is available.

Best, Elsdon. *The Maori as He Was: A Brief Account of Maori Life as It Was in Pre-European Days*. Wellington, N.Z.: New Zealand Government Printer, 1924.

Drawing on extensive personal knowledge, Best has written an excellent book, which has become a standard reference on the pre-contact lifestyle of New Zealand's Maori people. Designed to provide a general cultural overview, the book describes the physical and mental characteristics of the Maori, their history, mythology, religion, social customs, and art.

Bodsworth, Fred. *The Sparrow's Fall*. Toronto: New American Library, 1975.

The story is set in the harsh land between Lake Superior and Hudson Bay. Jacob Atook is a philosophical man with a distaste for killing. In a land where one must kill to live, this distaste isolates him from his tribe. Isolated even further by his actions, the desperate Jacob undertakes an epic winter journey from which he emerges physically and spiritually victorious.

_____. *The Strange One*. Canadian Nature Classics. Toronto: McClelland and Stewart, 1959.

Kanina is a young Cree teacher who has returned to her home on James Bay, embittered and disillusioned by the attitudes she encountered in the south. Rory MacDonald is a university student who is spending his summer banding wild geese around James Bay. Concern for a stray barnacle goose from Scotland draws these two people together.

Bourassa, Robert. *James Bay*. Montreal: Harvest House, 1973.

When the controversy over the gigantic James Bay Power Project began, this book was published to explain and justify the project. The text describes the economic benefits and new resources that would accrue to both Quebec and Canada, but neglects to mention the potential danger to the Native peoples and the environment.

Bowles, Richard P.; Hanley, J. L.; Rawlyk, G. A.; and Hodgins, B. W. *The Indian: Assimilation, Integration or Separation?* Canada: Issues and Options Series. Toronto: Prentice-Hall, 1972.

The authors draw upon comments from books, plays, the media, and a variety of other sources to provoke thought and discussion on contemporary Native issues. Questions are used to focus the reader's interpretation and to identify the points of contention.

Brand, Johanna. *The Life and Death of Anna Mae Aquash*. Toronto: James Lorimer, 1978.

Against the background history of the activities of the American Indian Movement (A.I.M.) in the early 1970s, the author recounts the life story of Anna Mae Aquash. An opening chronology shows the series of events that surrounded Anna Mae's activities in militant Indian politics and led to her death in 1976. Her story offers insights into the lives of people who take an active radical stand against established authority.

Brody, Hugh. *The People's Land: Eskimos and Whites in the Eastern Arctic*. Markham, Ont.: Penguin, 1975.

A valuable analysis of relations between Inuit and non-Inuit in northern communities. Brody shows how alcohol and non-Inuit domination continue to erode the self-esteem and culture of the Inuit.

Brown, Dee. *Bury My Heart at Wounded Knee: An Indian History of the American West*. New York: Holt, Rinehart and Winston, 1970.

The opening of the American West in the latter half of the 1800s was achieved only through a series of bloody encounters with the Plains Indians, culminating in the massacre at Wounded Knee. For the first time, the battles, massacres, and acts of duplicity of this period are recounted from the Indian point of view, based on Indian oratory and tribal council reports.

Brown, Joseph Epes. *The Spiritual Legacy of the American Indian*. Pendle Hill Pamphlet Series. Wallingford, Pa.: Pendle Hill, 1964.

Since he feels that the spirituality of Indian cultures has often been overlooked or underestimated, the author has created a brief synopsis of the nature of Indian religion. The monograph describes the sophisticated and integral part played by religion in the life of the American Plains Indians.

Bruner, Jerome S. *The Process of Education*. Cambridge, Mass.: Harvard University Press, 1965.

The fundamental processes involved in teaching science to young students was the theme of an American conference of scientists and educators in 1959. This book reports on the major themes that evolved from the discussions and planning sessions. The author compares the teaching of science with the teaching of history and speaks of the overall fundamental purposes and processes of education.

Burch, Ernest S., Jr. *Eskimo Kinsmen: Changing Family Relationships in Northwest Alaska*. New York: West Publishing, 1975.

Burch takes a comprehensive approach in his study of social change among the Inuit in northwest Alaska. He begins by establishing the total kinship relation of the Inupiat people in the early nineteenth century. This acts as a base for his ensuing description of social change up to the 1960s, when change was still in rapid progress.

Burnford, Sheila. *Without Reserve*. Toronto: McClelland and Stewart, 1969.

For several years, Sheila Burnford and Susan Ross travelled to Cree and Ojibway reserves in northern Ontario. Free of official or academic purpose, their contacts with people in these remote communities were personal and direct, offering a casual but intimate look at these Indian cultures.

Campbell, Maria. *Halfbreed*. Toronto: McClelland and Stewart, 1973.

Maria Campbell, a Métis from northern Saskatchewan, describes the poverty and pain of her life as she descends to a rootless, alcoholic, and desperate condition. The story of this woman, lost between two cultures, shunned by both, and seeking an identity for herself, ends on an optimistic note with Maria attempting to rebuild her life, drawing strength from the pride and integrity of her grandmother.

Canada, Department of Indian Affairs and Northern Development. *The Historical Development of the Indian Act*. Ottawa: Information Services, 1978. Available free of charge.

Intended as a reference for departmental officials and researchers, this historical paper traces the key issues of Indian policy and legislation from colonial times to the last revision of the Indian Act in 1951. The text is divided into two sections: pre-Confederation and post-Confederation. The book includes hundreds of documents and references which show the background to, or the enactment of, changes in Indian administration.

_____. *Indian Act, 1951*. Revised. Ottawa: Queen's Printer, 1951.

The Indian Act is the basic federal legislation that defines who is an Indian and what rights and restrictions apply to an Indian. The act also sets out the responsibilities and powers of the federal government, as carried out by the Department of Indian Affairs and Northern Development. Last revised in 1951, the act regulates Indian life and affairs from the cradle to the grave.

_____. *Indian Conditions: A Survey*. Ottawa: Department of Indian Affairs and Northern Development, 1980.

This report, prepared by the Department of Indian Affairs and Northern Development, documents the changes in the social, economic, and political conditions of the Indian since the 1950s and compares these conditions with the conditions of other Canadians during the same period. The report also offers a perspective on the changes in government policies, programs, and services relating to the Indians.

_____. *Indian Education in Canada*. Ottawa: Information Canada, 1973. Available free of charge.

This booklet presents an overview of the education of Indians in Canada. Primary focus is placed on the educational services and administration offered by the federal government. Thus, it does not reflect more recent trends towards provincial involvement and Indian control of education. The text is illustrated with black-and-white photographs.

Canada, Department of Indian Affairs and Northern Development. *Statement of the Government of Canada on Indian Policy, 1969*. Ottawa: Queen's Printer, 1969. Available free of charge from the Privy Council.

This document outlines a new Indian policy proposed by the federal government in 1969. The proposed policy called for the termination of special Indian status, the elimination of the Indian Act, the shifting of much federal responsibility for Indians to the provinces, and the assimilation of Indians. Indian organizations formed to represent status Indians in policy negotiations unanimously rejected these proposals.

Canada, Department of the Secretary of State. *Speaking Together: Canada's Native Women*. Ottawa: Department of the Secretary of State, 1975. Available free of charge.

To mark International Women's Year, 1975, outstanding Indian, Inuit, and Métis women were asked to express their opinions of their involvement in Native affairs. Fifty women were chosen to represent Native women across the country. Their profiles are arranged by cultural and linguistic affiliation.

Canada, Royal Commission on the Status of Women in Canada. *Report of the Royal Commission on the Status of Women in Canada*. Ottawa: Information Canada, 1970.

Studies by the Royal Commission on the Status of Women in Canada, including a study of the Indian Act and Indian women.

The Canadian Advisory Council on the Status of Women. *Indian Women and the Indian Act: Background Notes*. Ottawa: Department of Supply and Services, April 1976. Available free of charge.

This publication contains good background information on the issue of Indian women's loss of Indian status. It describes the conditions under which an Indian woman will be deprived of her Indian status and ties in the issue with the appropriate section of the Indian Act.

_____. *10 Years Later: An Assessment of the Federal Government's Implementation of the Recommendations Made by the Royal Commission on the Status of Women*. Ottawa: The Canadian Advisory Council on the Status of Women, October 1979.

This publication is a progress report that examines the recommendations made by the Royal Commission on the Status of Women in Canada, in order to assess the progress made on the issues that the commission identified as crucial in 1970. (See also Canada, Royal Commission on the Status of Women in Canada, *Report of the Royal Commission on the Status of Women in Canada*.)

Cardinal, Harold. *The Rebirth of Canada's Indians*. Edmonton: Hurtig, 1977.

In the strength of representative Indian organizations Cardinal sees some hope that Indians will eventually control their destiny. The Indian organizations have taken strong positions against the government on land claims, the Indian Act, and other social and economic issues. The author takes an optimistic view of their ability to effect change and of the accompanying rebirth of Indian pride, religion, and culture.

_____. *The Unjust Society: The Tragedy of Canada's Indians*. Edmonton: Hurtig, 1969.

In 1969, Canadian complacency was shattered by the publication of Harold Cardinal's first book about Canada's Indians. Cardinal chronicles the injustice and breach of faith suffered by the Indians throughout Canadian history. His plea that Indians be allowed to face the future on their own terms was a landmark of contemporary public and Indian protest.

Carr, Emily. *Klee Wyck*. Toronto: Clarke, Irwin, 1962.

Emily Carr was best known as a Canadian artist who was able to capture the power, majesty, and mystery of Pacific Indian culture on canvas. Here, Klee Wyck, or "laughing one" as she was known to the Indians, illustrates her mastery of literary style as well. In this collection of anecdotes, she writes with charm, humour, and understanding of her sketching rambles through Indian coastal villages.

Chance, Norman A. *The Eskimo of North Alaska*. Case Studies in Cultural Anthropology. Toronto: Holt, Rinehart and Winston, 1966.

The field work for this anthropological study was conducted in three Alaskan Inuit communities between 1958 and 1962, at a time when the Inuit were undergoing rapid modernization. The author reports on their lifestyle, which, although still strongly traditional in many ways, is being increasingly influenced by non-Native values.

_____, ed. *Conflict in Culture: Problems of Developmental Change Among the Cree*. McGill Cree Project. Ottawa: Department of Regional Economic Expansion, 1970. Available free of charge.

A study of the Cree of northern Quebec was undertaken to determine ways in which social, economic, and political opportunities for development could be instituted without threatening Indian culture. From this research, recommendations were made to correct, alter, or improve development strategy for a people in transition from a traditional way of life to a modern one.

Cox, Bruce, ed. *Cultural Ecology: Readings on the Canadian Indians and Eskimos*. Carleton Library. Toronto: McClelland and Stewart, 1973.

The theme of the essays in this anthology is cultural ecology, or the adaptation of indigenous cultures to their environment. The studies include both early and more recent cultural adaptations to five different geographical areas. The important interplay of customs and habitat is clearly revealed in the selections.

Craven, Margaret. *I Heard the Owl Call My Name*. Toronto: Clarke, Irwin, 1967.

A young priest is sent by his bishop to a Kwakiutl Indian parish at Kingcome Inlet on the west coast. His acceptance of Indian values leads to forbearance, to an adjustment to the community, and to the eventual recognition and acceptance of imminent death.

Creighton, Donald. *The Empire of the St. Lawrence*. Toronto: Macmillan, 1956.

This book traces the historical development of Canada from 1760 to 1850. It shows the significance of the St. Lawrence River as the basis of a commercial system and its interrelation with the political development of the country.

Cumming, Peter A., and Mickenberg, Neil H., eds. *Native Rights in Canada*. 2nd ed. Toronto: General Publishing, 1972.

*Native Rights in Canada* sets out the precedents of legal cases, treaties, and government policies that have complicated judicial response to the basic concept of the aboriginal rights of Canada's Native peoples. Covering legal decisions to 1970, the authors examine the potential of a claims commission as a vehicle to settle these outstanding grievances.

Deloria, Vine. *God Is Red*. New York: Dell, 1973.

In *God Is Red*, Deloria challenges the ethnocentrism of Christianity and defines certain aspects of Indian religions. Although he feels that traditional Indian religion is largely unsuited to modern American life, Deloria suggests that Christians should end their self-destructive disregard for the environment and adopt some of the Indian cosmology.

Dewdney, Selwyn. *The Sacred Scrolls of the Southern Ojibway*. Toronto: University of Toronto Press, 1975.

Dewdney shares the process of discovery that he underwent in trying to trace, examine, and interpret the sacred birch-bark scrolls of the Ojibway religion. In describing the purpose, content, and history of these scrolls, he traces Midé beliefs and practices through their full flowering in the past and their rapid decline in recent times. The scrolls are illustrated in numerous photographs.

Dickason, Olive Patricia. *Indian Arts in Canada*. Ottawa: Information Canada, 1972.

Concerned that Indian art has not received proper recognition, the author reaffirms its artistic merit through an excellent selection of pieces from pre-contact times to the modern day. She establishes the fact that the Indians used their skills to embellish both utilitarian and religious objects. The influence of European cultures led Indian artists to adopt a more commercial format.

Dickson, H. R. *The Arab of the Desert: A Glimpse Into Badawin Life in Kuwait and Sau'di Arabia*. London, Eng.: Allen and Unwin, 1949.

As a member of the British foreign service stationed in Kuwait between 1929 and 1936, the author spent much of his time with the Badawin, or Bedouin, Arabs in the area. In great detail, he has written of the beliefs, customs, and everyday life of these nomadic people of the desert. Their culture, which is centred around the Muslim faith, has endured relatively unchanged over hundreds of years. The author describes the many unique facets of this culture, as well as the skills that the Bedouins have developed to meet day-to-day survival in an extreme environment.

*Dictionary of Canadian Biography*. Vol. 1: 1000-1700. Toronto: University of Toronto Press and Quebec: Les Presses de l'université Laval, 1966.

This first volume of a multi-volume dictionary contains biographies of early Canadians and several introductory essays which describe the events and significant developments of the time.

Dosman, Edgar J. *Indians: The Urban Dilemma*. Toronto: McClelland and Stewart, 1972.

Indians are frequently referred to as the "invisible minority" in Canadian society. In recent years, Indians have migrated in great numbers to urban areas, especially in the West, changing their invisibility to "the Indian problem". Using Saskatoon for his field work, the author makes valuable observations on the social structure of the urban Native community. He discusses the inadequacy of government programs to meet the needs of the Native peoples and the stratification caused by the government services and agencies.

Driver, Harold E. *Indians of North America*. 2nd ed. Chicago: University of Chicago Press, 1961.

The book describes Indian cultural patterns in a very clear and precise manner. Although most of the book is about the Indians in the United States, much of it could apply to Canadian Indians.

Dunn, Marty. *Red on White: The Biography of Duke Redbird*. Toronto: New Press, 1971.

Norman Mailer once observed that the most interesting people were those that have the greatest number of contradictions in themselves. It was such a perception of Duke Redbird that caused the author to write this biography. The author's collages and Redbird's poetry accent the personal turmoil that Redbird underwent to discover the meaning of his Indian identity.

Dunning, R. W. *Social and Economic Change Among the Northern Ojibwa*. Toronto: University of Toronto Press, 1959.

The Ojibway of Pikangikum in northwestern Ontario had experienced relatively indirect contact with Euro-Canadian culture even as late as the 1950s, when this anthropological study was done. In tracing the forces and impact of change in a historical context, the author presents an excellent description of this modern hunting and trapping community.

Eidheim, Harald. *Aspects of the Lappish Minority Situation*. Scandinavian University Books. Oslo, Nor.: Universitets forlaget's, 1971. Distributed by Columbia University Press.

The Lapps were the original inhabitants of the Scandinavian countries; today they form an ethnic minority in Finland, Norway, and Sweden. Based on research done in the 1950s and 1960s, the five essays in this book explore aspects of the emergence of a Lappish national spirit since the Second World War. Essay topics include political activities, relations between sedentary and nomadic groups, the Lappish movement, ethnic identity, and assimilation.

Eisenberg, John A., and Troper, Harold. *Native Survival*. Canadian Critical Issues Series. Toronto: Ontario Institute for Studies in Education, 1973.

*Native Survival* is part of a series of books which attempt to stimulate discussion and reflection on contemporary and controversial issues by focusing on case studies. The case studies included here are arranged under the following general themes: intrusion of non-Native society, special status or equality, and socialization of Native children. Each example is followed by questions and by an analogous situation that focuses attention on the broader issues raised. The use of case studies provides manageable teaching units that illustrate some of the basic dilemmas facing Native peoples in Canada today.



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Fallers, Lloyd A. *Bantu Bureaucracy: A Century of Political Evolution Among the Basoga of Uganda*. Chicago: University of Chicago Press, 1965.

Since this study was made in 1950-52, Uganda has undergone radical political changes, from being a British colony to becoming an independent African state. In light of these developments, the author's study of the local government of the indigenous peoples and of the problems involved when foreign institutions are introduced into a tribal society is very important. Fallers devotes several chapters to the history, economy, and social organization of the Basoga. He also analyses the political system and the bureaucracy that existed at the time of the study and summarizes the problems of the system.

Fejes, Claire. *People of the Noatak*. New York: Knopf, 1966.

As an artist wishing to portray the traditional Inuit way of life, Fejes visited the remote Alaskan communities of Noatak and Point Hope. In this book, she recounts the daily life of the people. Her personal narrative remains informal yet shows both insight and understanding of the people and of a way of life that is being rapidly eroded by the higher education and employment opportunities that draw young people away from home.

Fenton, William N., and Kurath, Gertrude P. "The Feast of the Dead or Ghost Dance at Six Nations Reserve, Canada". In *Symposium on Local Diversity in Iroquois Culture*, edited by William N. Fenton, pp. 139-165. Bureau of American Ethnology Bulletin, no. 149. Washington: Superintendent of Government Documents, 1951.

The Longhouse people on the Six Nations Reserve observe regular ceremonies to propitiate the spirits of the dead. Two of these ceremonies, known as the Feast of the Dead, are described in detail by the authors.

Freeman, Minnie Aodla. *Life Among the Qallunaat*. Edmonton: Hurtig, 1978.

In this autobiographical book, the author, an Inuit, describes the traditional hunting life of her early years in the James Bay area and her subsequent adaptation to modern society in various cities in southern Ontario. The book not only shows how one person successfully resolves the conflict between these two different worlds, but also reflects a stage in the ongoing Inuit adaptation to modern civilization.

Frideres, James S. *Canada's Indians: Contemporary Conflicts*. Toronto: Prentice-Hall, 1974.

This book opens with a general overview of the social and economic context of contemporary Indian life. The author incorporates papers by Native and academic writers to illustrate Indian organizational responses to reserve, urban, and legal conditions.

Frye, Northrop. *The Bush Garden: Essays on the Canadian Imagination*. Toronto: House of Anansi, 1971.

For more than thirty years, Frye has contributed greatly to our understanding of the Canadian identity as exemplified in its culture, particularly in its literature. This book draws together some of his writings that examine predominant themes in Canadian arts.

Fumoleau, R. *As Long as This Land Shall Last: A History of Treaty 8 and Treaty 11, 1870-1939*. Toronto: McClelland and Stewart, 1975.

The current Dene land claim was initiated in 1973 when sixteen Indian chiefs of the Northwest Territories filed a caveat against further land registrations on over 1 000 000 km² of land in the Mackenzie Basin. This land had supposedly been surrendered under Treaties 8 and 11, signed in 1899 and 1921, respectively. Father Fumoleau's book recounts the events leading up to the signing of the treaties and the ensuing wilful neglect of the government in honouring their terms, thereby destroying the economic base of the Dene.

Gans, Herbert J. *The Urban Villagers: Group and Class in the Life of Italian-Americans*. New York: Free Press, 1962.

Gans conducted some research among Italian-Americans in a poor area of western Boston in the late 1950s. In a close examination of the background, everyday life, and values of these people, he found clear evidence of a distinct and independent working-class subculture among whose members problems have little or no connection to either the neighbourhood or to American middle-class models.

Garner, Hugh. "One, Two, Three Little Indians". In *Canadian Short Stories*, edited by Robert Weaver, pp. 269-283. Toronto: Oxford University Press, 1960.

In this poignant short story, Garner offers a bleak but significant insight into the spiritless survival faced by many Indians in today's uncompromising world.

Graburn, Nelson. *Eskimos Without Igloos: Social and Economic Development in Sugluk*. Little, Brown Series in Anthropology. Toronto: Little, Brown, 1969.

The adoption by the Inuit of a settled way of life in northern communities is a relatively recent occurrence. Sugluk, on the northern shore of Quebec on the Ungava Peninsula, provided a model community for the study of the social and economic dimensions of such settlement.

Grand Council Treaty No. 9. *A Declaration of Nishnawbe-Aski: The People and the Land*. Timmins: Grand Council Treaty No. 9, 1977. Available free of charge.

Grand Council Treaty No. 9 is an Indian organization representing the northern Cree and Ojibway whose lands were ceded in 1905 under Treaty No. 9. On July 6, 1977, the Chief of the Grand Council stood before Premier Davis and his cabinet to claim the free and sovereign status of a nation for the Cree and Ojibway.

Hardwick, Francis C. *When Strangers Meet: North American Indian Contributions to Canadian Society*. Canadian Culture Series. Vancouver: Tantalus, 1973.

Using the Pacific Coast Indians and the Europeans and other immigrants as examples, Hardwick shows what happened in the past and continues to happen now when two differing cultures meet. The book includes suggested activities for students.

Hawthorn, H. B., ed. *A Survey of the Contemporary Indians of Canada: A Report on Economic, Political, Educational Needs and Policies*. Ottawa: Information Canada, Vol. 1, 1966; Vol. 2, 1967.

This report on the economic, political, and educational needs of Canadian Indians and on the policies concerning the Indians is commonly referred to as the Hawthorn Report.

Heidenreich, Conrad E., and Ray, Arthur J. *The Early Fur Trades: A Study in Cultural Interaction*. Historical Patterns Series. Toronto: McClelland and Stewart, 1976.

The first section of this book describes the French trade with the Great Lakes Indians; the second section describes the English Hudson Bay outpost system. Both sections benefit from extensive original research and provide many insights into Indian cultures in the seventeenth century.

Hemming, John. *Red Gold: The Conquest of the Brazilian Indians*. Cambridge, Mass.: Harvard University Press, 1978.

*Red Gold* traces the historical subjugation of the Brazilian Indians. The book describes the early European aspirations and settlement, the influence of the Jesuits, the discovery of the rich Amazon River, and the forces of change behind the colonization of Brazil.

Hertzberg, Hazel W. *The Great Tree and the Longhouse*. Toronto: Collier-Macmillan, 1966.

An excellent resource book that provides an extensive description of Iroquois culture, including their religious beliefs, social forms, and material traits.

Hertzberg, Hazel W. *The Search for an American Indian Identity: Modern Pan-Indian Movements*. Syracuse, N.Y.: Syracuse University Press, 1971.

The author examines the emergence of Pan-Indian consciousness in this century.

Holm, Bill. *Northwest Coast Indian Art: An Analysis of Form*. Seattle, Wash.: University of Washington Press, 1965.

The cultural sophistication of the Pacific Coast Indians is best reflected in their unique art forms; however, many of the underlying principles of this artistry have been lost. In an attempt to re-establish these concepts, Holm gleaned information from historical sources and made detailed observations of form in almost 400 works of art.

Hoople, Joanne. *And What About Canada's Native Peoples?* Contemporary Native Themes. Ottawa: Canadian Association in Support of the Native Peoples, 1976. Available free of charge.

This handbook has been designed as a basic starting point for anyone with no knowledge of contemporary Native affairs in Canada. Indian and Inuit status are defined and the Indian Act and current Native issues are described.

Hopper, Janice H., ed. *Indians of Brazil in the Twentieth Century*. ICR Studies, no. 2. Washington: Institute for Cross-Cultural Research, 1967.

The Amazon basin of Brazil has nurtured several different Indian cultures for centuries. The five anthropological papers compiled in this book describe these cultures and their linguistic affiliations and geographic distribution.

Howe, Joseph. "The Song of the Micmac". In *The Book of Canadian Poetry: A Critical and Historical Anthology*, edited by A. J. M. Smith, pp. 79-80. 3rd ed. Toronto: Gage, 1957.

Although Joseph Howe is best known as one of the Fathers of Confederation, he was also one of the leading poets of that period. As a tribute to the Micmac Indians of his native Nova Scotia, Howe idealizes the Indian in this romantic poem.

Hoyt, Olga. *Bedouins*. Toronto: Gage, 1969.

Over the centuries, the Bedouins have centred their culture around the Moslem faith and their successful adaptation to a harsh desert environment. In a well-illustrated text, Hoyt provides a concise description of their origins, beliefs, culture, everyday life, and position in the contemporary world.

Hughes, Charles C. *An Eskimo Village in the Modern World*. Cornell Studies in Anthropology. Ithaca, N.Y.: Cornell University Press, 1960.

In a detailed and objective manner, the author describes the local history, economy, social life, and health services as important elements in the process of change in the remote village of Gambell (or Sivokak) on St. Lawrence Island in the Bering Strait.

Indian Chiefs of Alberta. *Citizens Plus*. Edmonton: Indian Association of Alberta, 1970. Available free of charge.

In an angry rejection of the proposed new Indian policy of 1969, the Indian chiefs of Alberta made this forceful counter-proposal to the federal government in 1970. They demanded continued recognition and guarantees of their special privileges as Indians, in addition to the rights of Canadian citizenship.

Inuit Tapirisat of Canada. *Nunavut: A Proposal for the Settlement of Inuit Lands in the Northwest Territories*. Ottawa: Inuit Tapirisat of Canada, 1976. Available free of charge.

The Inuit Tapirisat of Canada, a national political organization representing the Inuit of Canada, presented a comprehensive land claim proposal to the federal government early in 1976.

Irwin, John L. *The Finns and the Lapps: How They Live and Work*. How They Live and Work Series. Newton Abbot, Eng.: David and Charles, 1973.

This book describes the general lifestyle of the people of Finland today, including the country and its people, the government, principal occupations, education, transportation, and recreation.

Ishwaran, K., ed. *The Canadian Family: Canadian Studies*. Toronto: Holt, Rinehart and Winston, 1971.

A collection of thirty-six articles that examine various aspects of family life in Canada.

Jamieson, Kathleen. *Indian Women and the Law in Canada: Citizens Minus*. Ottawa: Department of Supply and Services, 1978.

This book traces the status of Indian women throughout Canadian history and legislation.

Johnson, E. Pauline (Tekahionwake). *Flint and Feather: The Complete Poems of E. Pauline Johnson (Tekahionwake)*. PaperJacks. Toronto: General Publishing, 1972.

Pauline Johnson was one of Canada's most successful early poets. She wrote lyrical, romantic verses about nature and Indian life.

Johnston, Basil. *Ojibway Heritage*. Toronto: McClelland and Stewart, 1976.

The author has translated into English some of the verbal traditions, such as stories and legends, of the Ojibway people.

Johnston, Charles M. *The Valley of the Six Nations: A Collection of Documents on the Indian Lands of the Grand River*. Ontario Series. Toronto: University of Toronto Press, 1964.

Because they were allied with the British in the American War of Independence, many of the Iroquois were dispossessed of their traditional homelands in the Mohawk Valley after the British defeat. In 1784, they were relocated to a large tract of land along the Grand River which became the Six Nations Reserve. Johnston uses a collection of documents to show how, during the next sixty years of disagreement and political unrest, the Iroquois land grant was whittled down to the approximate size of the present reserve.

Junod, Henri Philippe. *Bantu Heritage*. Westport, Conn.: Negro Universities Press, 1970.

In 1937, the author was asked to lecture on the tribal distinctions and similarities of the Bantu to officials and managers of the South African gold mines in order to increase their understanding of the cultures of their native labourers. This book contains the text of five lectures that he gave to this group.

Kenny, George. *Indians Don't Cry*. Toronto: Chimo Publishing, 1977.

George Kenny, a young Ojibway Indian who was raised on the Lac Seul Reserve, reveals what it means to be an Indian in the contemporary world. Very personal in tone, his writing shows a sensitive and observant nature. Pride, sadness, and perseverance are prominent themes in his poems.

Kenny, George, and Lacroix, Dennis. *October Stranger*. Chimo Heritage Series. Toronto: Chimo Publishing, 1978.

*October Stranger* is a play based on a poem of the same name in Kenny's *Indians Don't Cry*. It was the Canadian entry at the sixth International Theatre Festival held in Toronto in 1977. The story centres around a young Ojibway Indian's struggle to resist the traditional ties of his northern Ontario reserve and to forge his own destiny as a writer in the non-Indian world.

Klein, A. M. "Indian Reservation: Caughnawaga". In *The Rocking Chair and Other Poems*, pp. 11-12. Toronto: McGraw-Hill Ryerson, 1948.

The Mohawk reserve of Caughnawaga has been absorbed into the metropolis of Montreal. The poem's vivid imagery suggests both the dissolution of the Iroquois people and the loss of childhood illusions.

Krissdottir, Morine, and Simon, Joan. *Shielding: People and Shelter*. Toronto: Oxford University Press, 1977.

The authors examine the ways in which ecological, environmental, and economic factors have affected the different types of housing in Canada.

Laurence, Margaret. *A Bird in the House*. Toronto: McClelland and Stewart, 1963.

In a series of vignettes, Vanessa MacLeod, the main character in this book, recaptures childhood memories of growing up in Manawaka, Manitoba. Each episode centres around an influential family figure from this past. With consummate skill, Laurence captures the significance of time, place, and family during childhood and adolescence.

Levin, Jack. *The Functions of Prejudice*. New York: Harper and Row, 1975.

This book is a concise, readable introduction to the problem of discrimination against minorities. The author describes the nature of prejudice, the functions of prejudice for the majority group, the functions of prejudice for the minority groups, and existing prejudice in American society.

McCreath, P., et al. *Learning From the North: A Guide to the Berger Report*. Toronto: James Lorimer, 1978.

The Berger Inquiry served as a focus for several profound national issues spanning the sciences and humanities. This book shows the usefulness of Berger's final report as a teaching tool and offers suggestions for presenting the concepts, relationships, and dilemmas (northern, economic, social, environmental, technological, and Native) that have been raised by the proposed development of the Canadian North in a manner that will make these issues significant for students.

McCullum, Hugh; McCullum, Karmel; and Olthuis, John. *Moratorium: Justice, Energy, the North and the Native People*. Toronto: Anglican Book Centre, 1977.

*Moratorium* makes an articulate and urgent appeal to the government to defer all northern pipeline projects until the Native land claims have been settled and the effects of the pipelines have been adequately researched. The authors show how the environmental, social, economic, and ethical issues posed by the pipelines will affect all Canadians.

McDiarmid, Garnet, and Pratt, David. *Teaching Prejudice: A Content Analysis of Social Studies Textbooks Authorized for Use in Ontario*. Curriculum Series. Toronto: Ontario Institute for Studies in Education, 1971.

This study examined the degree of bias in social studies textbooks in Ontario. Although several ethnic groups were examined, considerable attention was given to the portrayal of the Indians, as individuals and as a group in the context of historical relationships.

MacLean, Hope. *A Review of Indian Education in North America*. Rev. ed. Toronto: Ontario Teachers' Federation, 1973. Available free of charge.

This report was undertaken to provide information on education programs that are especially aimed at the Indian community and to discover whether these experiments are succeeding or failing. Covering the period from 1966 to 1971, the publication deals with: educational policy; elementary, secondary, and post-secondary programs; adult education; support services.

McLuhan, T. C. *Touch the Earth: A Self-Portrait of Indian Existence*. New York: Dutton, 1971.

This book draws on Indian speeches and remarks, in order to convey the respect for the land which permeated all Indian cultures. The passages reflect the alarm, sense of betrayal, and resignation of the Indians as their values clashed with those of people who only sought to usurp the land and to use it for their own selfish purposes.

Mair, Charles. *Dreamland and Other Poems and Tecumseh: A Drama*. Literature of Canada: Poetry and Prose in Reprint. Toronto: University of Toronto Press, 1974.

Charles Mair has been acknowledged as the originator of the Canadian literary school of "nature verse", a post-Confederation romantic lyric style adopted by many other poets including Archibald Lampman, Pauline Johnson, and Bliss Carman. The play *Tecumseh* was also written in this style.

Manitoba Indian Brotherhood. *The Shocking Truth About Indians in Textbooks: Textbook Evaluation*. Winnipeg: Manitoba Indian Brotherhood, 1975. Available free of charge.

This study evaluated a number of textbooks that contain references to Indians. It also set out certain criteria to help writers and publishers to provide a more balanced view of Indians in the future.

_____. *Wahbung: Our Tomorrows*. Winnipeg: Manitoba Indian Brotherhood, 1971. Available free of charge.

*Wahbung* was the official response of the status Indians of Manitoba to the federal government's proposed new Indian policy of 1969. The Manitoba Indian chiefs rejected the terms of the old treaties and called for a new relationship with the government.

Manuel, George, and Posluns, Michael. *The Fourth World: An Indian Reality and Social Change*. New York: Free Press, 1974.

The authors see Pan-Indian support, co-operation, and understanding as the key to the future of aboriginal peoples of the "fourth world".

Martin, James G., and Franklin, Clyde W. *Minority Group Relations*. Columbus, Ohio: Merrill, 1973.

The book outlines the social origins of racial, ethnic, and religious minority groups, the dynamics of interchange between majority and minority groups, and the social consequences of prejudice and discrimination.

Melling, John. *Right to a Future: The Native Peoples of Canada*. Toronto: Anglican Book Centre, 1967.

Organized Indian protest in the late 1960s demanded a new response to the problems of Canadian Indians by the public and their institutions. Melling reviews the role of the Church and shows the Church's need to reassess and refocus its activities in light of the contemporary needs of the Native community.

Mitchell, William O. *The Vanishing Point*. Laurentian Library. Toronto: Macmillan, 1973.

In this novel, Carlyle Sinclair takes a position as school teacher and Indian agent on a Stoney Indian reserve in western Canada. Victoria, a bright young Indian girl, becomes the focus of his concern. In the end, he crosses the bridge separating individuals and peoples and becomes personally involved.

Morgan, Lewis. *League of the Iroquois*. American Classics in History and Social Science, no. 28. 2 vols. New York: Burt Franklin, 1901.

Morgan offers a detailed description of the structure and spirit of the league and also of the material culture, language, geography, and future prospects of the Indians.

Morris, Alexander, ed. *The Treaties of Canada*. Toronto: Coles, 1971.

A description of the conditions, background, and content of seven treaties signed in the nineteenth century. Through a knowledge of the treaties, students can gain a better understanding of the current situation of Canadian Indians.

Morton, Tom, and McBride, John. *Look Again: The Process of Prejudice and Discrimination*. Vancouver: Commcept Publishing, 1977.

This book describes the effect that perception, prejudice, and discrimination can have on the way in which we relate to other people. It also examines the ways in which negative perceptions, prejudice, and discrimination are created. Summaries containing exercises and activities follow each section.

Mowat, Farley. *Canada North Now: The Great Betrayal*. Toronto: McClelland and Stewart, 1976.

In 1967, Farley Mowat wrote the book *Canada North* to convince southern Canadians that the North was not a barren wilderness but a land of unspoiled beauty and untapped riches. In this reworking of his earlier book, he hopes to dislodge southern apathy and self-interest and to challenge the plans of the multi-national corporations.

_____. *The Desperate People*. Toronto: Little, Brown, 1959.

*The Desperate People* deals with the fate of the Ihalmiut Inuit, or People of the Deer, of the Keewatin barrens. After spending two years with them, Mowat left them in 1949; ten years later he found only a handful still alive, abandoned to despair and apathy. He chronicles the final decline of these people who are near extinction as a result of disease, starvation, and government neglect.

_____. *People of the Deer*. Toronto: Little, Brown, 1951.

Mowat discovered that only a small group of the Ihalmiut, or People of the Deer, still existed, in the North. This book is a record of the two years he spent among them observing and absorbing much of their culture and their centuries-old lifestyle. The author criticizes the misdirected and destructive attempt by the government to bring them into alien northern settlements in an effort to alleviate their condition.

Murphy, E. Jefferson. *The Bantu Civilization of Southern Africa*. New York: Crowell, 1974.

This book offers a concise survey of the social, political, and cultural history of the many distinct tribes of southern Africa that speak a common language, the Bantu language.

Nagler, Mark. *Indians in the City: A Study of the Urbanization of Indians in Toronto*. Ottawa: Canadian Research Centre for Anthropology, Saint Paul University, 1970.

Centring his research on the influx of Indians to Toronto, Nagler investigates motives for migration, cultural influences, education, employment, and patterns of social adjustment. His findings give a clear indication of the ongoing problems and adaptations faced by Indians coming to an urban environment.

Nagler, Mark. *Natives Without a Home: The Canadian Indian*. Canadian Social Problems Series. Toronto: Longman, 1975.

In this book, the topics of self-definition, culture, education, legal status, urban adjustment, and Pan-Indian politics are discussed. The author brings to light interesting value conflicts with the dominant society that have perpetuated stereotypes and feelings of inferiority.

_____. *Perspectives on the North American Indians*. Carleton Library. Toronto: McClelland and Stewart, 1972.

A study of the acculturation, education, economic organization, social problems, and urban experience of contemporary Indians and Inuit.

Nansen, Fridtjof. *Eskimo Life*. London, Eng.: Longmans Green, 1893. Out of print.

Nansen demonstrated remarkable insight into, and understanding of, the unique customs of the Inuit. He covered all aspects of their lifestyle and showed concern for the destructive effects, already evident in the nineteenth century, of Christianity and western civilization upon these people.

National Indian Brotherhood. *Indian Control of Indian Education: Policy Paper Presented to the Minister of Indian Affairs and Northern Development*. Ottawa: National Indian Brotherhood, 1975. Available free of charge.

Based on the need to make the educational process more meaningful to the Indian child, the position paper calls for the following: local participation in the decisions affecting the education of Indians, a curriculum relevant to the local needs and culture, the training of more Indians as teachers and counsellors, the improvement of substandard educational facilities.

Nettl, Bruno. *North American Indian Musical Styles*. American Folklore Society Memoir Series, no. 45. Austin, Tex.: University of Texas Press, 1954.

In the preface, the author mentions the major past contributors to the study of American Indian music. This book is the first attempt to go beyond individual cultural studies and to identify regional styles. Distinguishing six regional musical groups on the North American continent, Nettl offers a very technical examination of the styles and cross-cultural differences and similarities.

Newlands, David L., and Breede, Claus. *An Introduction to Canadian Archaeology*. Toronto: McGraw-Hill Ryerson, 1976.

This book is geared towards historical archaeology for the period of European settlement in Canada. It offers a step-by-step guide to organizing, carrying out, and recording a dig in one of Canada's early domestic, military, or industrial sites.

Newlove, John. "The Pride". In *Black Night Window*, pp. 105-111. Toronto: McClelland and Stewart, 1968.

Throughout the seven sections of this modern verse, Newlove explores the relationship between the Indian and the non-Indian. He evokes the customs and legends of the Plains and Coastal Indians and develops the idea that the Indian and the non-Indian are bound together in one heritage by the land and by their common experience.

_____. "Resources, Certain Earths". In *Moving in Alone*, pp. 74-77. 2nd ed. Lantzville, B.C.: Oolichan Books, 1977.

The poet sees the relationship between West Coast Indians and European settlers in epic terms. He links a number of themes and stresses the connection between the forces that shaped the early Indian and the dilemmas that await the Indian in modern life. A clever use of names and colours adds sensory detail.

Nys, Ernest, ed. *De Indis et de Jure Belli Relectiones*. Classics of International Law. Dobbs Ferry, N.Y.: Oceana Publications, 1964.

Francisco de Vitoria, a sixteenth-century Spanish theologian and professor of Sacred Theology at the University of Salamanca, gave two famous lectures entitled "De Indis" and "De Jure Belli". He dealt with basic questions of Indian rights. The origin of the theory of aboriginal rights of Indians is generally traced to him. Nys presents the text of the two lectures and adds his own opinions on the matter.

Ontario, Commission on Post-Secondary Education in Ontario. *Post-Secondary Educational Opportunity for the Ontario Indian Population*. Toronto: Queen's Printer, 1971.

A background study to determine the needs of the Ontario Indian population in the area of post-secondary education and to assess the relevance and adequacy of existing facilities and programs.

Ontario, Ministry of Culture and Recreation. *Archaeology and the Law in Ontario: A General Information Book for the Public*. Toronto: Publications Centre, Ministry of Government Services, Ontario, 1976.

This handbook is intended for people who are interested in archaeological research. The text outlines the manner of designating sites, the legislation governing digs, and the organizations involved in protecting and exploring Ontario's archaeological treasures.

Ontario, Ministry of Education. *English: Curriculum Guideline for the Senior Division, 1977*. Toronto: Ministry of Education, Ontario, 1977. Reference copies available at your school.

The guideline identifies and establishes the priorities, aims, standards, and general expectations for Senior English courses.

_____. *English: A Resource Guide for the Senior Division, 1980*. Toronto: Ministry of Education, Ontario, 1980. Reference copies available at your school.

A supplement to the Senior English guideline, this resource guide provides many practical suggestions and teaching strategies for teachers of Senior English courses.

_____. *People of Native Ancestry: A Resource Guide for the Intermediate Division*. Toronto: Ministry of Education, Ontario, 1977. Contact your local school board regarding reference copies.

This guide includes units of study, teaching strategies, a glossary of terms, and an annotated list of resources. It is designed to help teachers in the Intermediate Division build either study units that can be integrated into existing subject areas or experimental courses in the study of Native peoples.

_____. *People of Native Ancestry: A Resource Guide for the Primary and Junior Divisions*. Toronto: Ministry of Education, Ontario, 1975. Contact your local school board regarding reference copies.

A guide to assist teachers in the development of curricular units on Native peoples for Primary and Junior Division students.

Ontario, Ministry of Education. *People of Native Ancestry: Resource List for the Primary and Junior Divisions*. Toronto: Ministry of Education, Ontario, 1975. Contact your local school board regarding reference copies.

Intended as a companion to the resource guide, this document contains an annotated list of resources and a list of addresses of Native organizations, sites, and publishers and audio-visual producers.

_____. *Race, Religion, and Culture in Ontario School Materials: Suggestions for Authors and Publishers*. Toronto: Ministry of Education, Ontario, 1980.

The suggestions presented in this booklet are designed to help authors and publishers to identify and avoid racial, religious, and cultural bias and prejudice in learning materials.

_____. *Sex-Role Stereotyping and Women's Studies: A Resource Guide for Teachers, Including Suggestions, Units of Study, and Resource Lists*. Toronto: Ministry of Education, Ontario, 1978. Reference copies available at your school.

This resource guide has been developed to help teachers to overcome sex-role stereotyping in their courses and to augment women's studies in the curriculum. It provides information on the roles and contributions of women, especially Canadian women.

_____. *Touch a Child*. Midnorthern Ontario Region Curriculum Development Project. Sudbury: Ministry of Education, Ontario, 1977. Available at the Ontario Government Bookstore and at the regional offices of the Ministry of Education.

This supplementary set of twenty large cards is an amplification on the curriculum series *People of Native Ancestry*. It provides eighteen themes on which teachers can build an interesting program for and about Native peoples. Each card contains practical teaching strategies, as well as suggested activities and a list of resources.

Ontario, Royal Commission on the Northern Environment. *Issues Report*. Toronto: Royal Commission on the Northern Environment, 1978. Available free of charge.

The Royal Commission on the Northern Environment was established by the Ontario government in order to examine the human and environmental consequences of economic change and development of resources north of the fiftieth parallel. This report contains the divergent outlooks and opinions on major issues that were presented to the commission.

Ontario, Task Force on the Educational Needs of Native Peoples. *Summary Report of the Task Force on the Educational Needs of Native Peoples of Ontario*. Toronto: Queen's Printer, 1976.

The report consists of a large number of recommendations that were presented to the task force by Native peoples regarding their educational needs.

Parker, Arthur C. *Parker on the Iroquois*. Edited by William N. Fenton. 4 vols. Syracuse, N.Y.: Syracuse University Press, 1968.

Parker was one of the first people of Indian (Seneca) descent to become actively involved in the ethnology of Iroquois culture. Among his writings were three monographs which were written early in this century and which quickly became out of print. Reprinted in their entirety here, the monographs deal with Indian religion, culture, politics, and food.

Patterson, E. Palmer. *The Canadian Indian: A History Since 1500*. Toronto: Collier-Macmillan, 1972.

Patterson identifies two basic elements of Indian-European relationships: the unwavering intention of a colonizing force to acculturate its minorities, and the retention by the Indians of the integrity and continuity of their identity as Indians.

Patterson, Nancy-Lou. *Canadian Native Art: Arts and Crafts of Canadian Indians and Eskimos*. Toronto: Collier-Macmillan, 1973.

The author has drawn upon a wide range of artistic expression, arranged by geographic areas, and has clearly outlined the artistic, cultural, and historical significance of objects, decorations, and methods. The selection includes examples of the original pre-contact design, of Native art that shows the influence of European technique and form, and of contemporary graphic styles.

Patterson, E. Palmer, and Patterson, Nancy-Lou. *The Changing People: A History of the Canadian Indians*. The Collier-Macmillan Canadian History Program. Toronto: Collier-Macmillan, 1971.

By speaking directly to the reader and posing questions, the authors stimulate the student to grasp and evaluate important aspects of Indian culture and history. The book is further enlivened by the generous use of illustrations.

Pearce, G. L. *The Story of the Maori People*. Auckland, N.Z.: Collins, 1968.

Although many academic studies of the Maori had been done, this was one of the first books written as a popular history of these people from pre-contact times to the present day. From their first contact with Captain Cook through their historical treatment under British colonialism, their experiences bear significant comparison to those of the Canadian Indians.

Pelletier, Wilfred, and Poole, Ted. *No Foreign Land: The Biography of a North American Indian*. Toronto: McClelland and Stewart, 1976.

With Poole's help, Pelletier has written a critical reminiscence of his youth, in which he recounts how his search for an identity led him into the non-Indian world and eventually drew him back to his cultural roots. His story reflects the experiences of many young Indians who survive the process of self-discovery.

Pitseolak. *Pitseolak: Pictures Out of My Life*. Edited by Dorothy Eber. Toronto: Oxford University Press, 1971.

Pitseolak is an outstanding Inuit artist who has emerged from the Cape Dorset art movement. This book includes her reminiscences and some drawings, as well as a discussion of the first experiments in graphic print-making made in 1957 in Cape Dorset and of the significance of the development of Inuit arts through the local co-operative.

Pratt, David. *How to Find and Measure Bias in Textbooks*. Englewood Cliffs, N.J.: Educational Technology Publications, 1975.

Although blatant bias has disappeared from modern texts, many subtle forms of prejudice persist. Evaluation Coefficient Analysis is a relatively simple but sensitive system for measuring attitudes expressed towards a minority or a group in textbooks. Designed for teachers and educators, this booklet describes the background, reliability, and procedures of the system.

Pratt, E. J. *Brébeuf and His Brethren*. Toronto: Macmillan, 1966.

Pratt's epic poem was written to glorify the dedication and bravery of the Jesuit missionaries, led by Father Jean de Brébeuf, who were tortured to death by the Iroquois at the fall of Huronia in 1649. Pratt's poetic style and skill capture the full drama of the martyrdom. Unfortunately, the poem reinforces the stereotype of the Indian as a cruel barbarian.

Purdy, Al. "Beothuk Indian Skeleton in Glass Case". In *Wild Grape Wine*, p. 109. Toronto: McClelland and Stewart, 1968.

This poem, written in free verse, captures the poet's reflections while gazing at a Beothuk Indian skeleton in a glass museum case. Purdy speculates, with pathos and wry humour, on the different images of the Indian that come to his mind.

_____. "Remains of an Indian Village". In *Wild Grape Wine*, pp. 119-120. Toronto: McClelland and Stewart, 1968.

The vivid imagery of this poem immediately strikes the reader. The interplay of light and shadow with the themes of life and death expresses the poet's feelings as he wanders about an abandoned and decayed Indian village. There is a haunting quality as the author spends a brief quiet moment contemplating the past.

Rasmussen, Knud. *The Mackenzie Eskimos*. Edited by H. Ostermann. Report of the Fifth Thule Expedition, 1921-24, vol. 10, no. 2. Copenhagen, Den.: Gyldendalske Boghandel, Nordisk Forlag, 1942.

This ethnographic profile of the Mackenzie area Inuit was prepared posthumously from the notes made by Knud Rasmussen on his major expedition across the Canadian Arctic in the 1920s. Following general observations on distribution, social customs, and religion among the Inuit, considerable attention is given to the traditional myths, legends, and stories.

_____. *The People of the Polar North: A Record*. London, Eng.: Vegan Paul, Trench, Trubner, 1908.

This volume records Rasmussen's travels and his ethnographic observations on the three principal groups of Greenland Inuit – the most northerly Polar Inuit, the West Greenlanders who had been most exposed to European influence, and the East Greenlanders. His account offers interesting insights into the cultural variations of these three groups and the range of European influence evident at the time of his voyages.

Renaud, André. *Education and the First Canadians*. Quance Lectures in Canadian Education. Toronto: Gage, 1972.

Because of his personal concern about, and involvement in, the education of Indians, Father Renaud was asked to prepare two lectures on the subject in 1971. In the lectures, he summarized the inadequacy and ineffectiveness of the education of Indians.

Richardson, Boyce. *James Bay: The Plot to Drown the North Woods*. Sierra Club Series. Toronto: Clarke, Irwin, 1972.

Richardson attacks the political nature of the James Bay Power Project and exposes the complete lack of regard for preliminary ecological impact studies or for the Cree Indians who lived and hunted on the land.

_____. *Strangers Devour the Land: The Cree Hunters of the James Bay Area Versus Premier Bourassa and the James Bay Development Corporation*. Laurentian Library. Toronto: Macmillan, 1977.

The subtitle of this book reflects the David and Goliath proportions of the struggle by northern Quebec Cree to defend their homes and hunting grounds from radical hydro dams and diversions. The author was drawn into an early sympathy for the Cree and describes their feelings for the land and their legal battle to stop the project.

Richardson, John. *Wacousta, or the Prophecy*. New Canadian Library. Abridged. Toronto: McClelland and Stewart, 1967.

Treachery, adventure, and romance mark this highly fictionalized story of Wacousta. The story centres around the help that Wacousta gave to the Ottawa chief, Pontiac, in his campaign against the British at Fort Detroit and Fort Michilimackinac in the 1760s.

Richler, Mordecai. *The Incomparable Atuk*. New Canadian Library. Toronto: McClelland and Stewart, 1971.

In this humourous novel, Richler satirizes the Americanization of Canadian culture through the adventures and debauchery of Atuk, the Inuit poet, who symbolizes the only true Canadian expression of culture. An ironic twist at the conclusion terminates Atuk's debauch.

Rink, Hinrich J. *Tales and Traditions of the Eskimo, With a Sketch of Their Habits, Religion, Language and Other Peculiarities*. Montreal: McGill-Queen's University Press, 1974.

In the 1870s, little anthropological or archaeological attention had been paid to the culture and prehistory of the Inuit. Rink was one of the first people to do so. This book is a reprint of Rink's earlier attempt to draw together all his material and hypotheses. Rink devoted most of the book to the many traditional stories and legends that he had collected.

Ritzenthaler, Robert E., and Ritzenthaler, Pat. *Woodland Indians of the Western Great Lakes*. American Museum Science Book. Garden City, N.Y.: Natural History Press, 1970.

The book describes the lifestyle, social organization, material culture, religion, games, and music of the Ojibway and other Indian groups in the Great Lakes area.

Robertson, Heather. *Reservations Are for Indians*. Toronto: James Lorimer, 1970.

This book has created a lot of controversy because of its uncompromising view of the deterioration of reserves into Indian ghettos. In her harsh but truthful account of life on four northern reserves, the author shocks us into recognition of the self-perpetuating world of human indignity.

Rogers, Carl R. *Freedom to Learn*. Columbus, Ohio: Merrill, 1969.

Rogers presents his thoughts on the learning process in education. The theme of the book is that students will learn and will enjoy learning if the learning takes place in an attitudinal and concrete environment which encourages responsible participation in the selection of goals and of ways of reaching the goals.

Rogers, Edward S. *The Indians of Canada: A Survey*. 6 booklets. Toronto: Royal Ontario Museum, 1970.

The first booklet in the series provides a general history of the Indians of Canada. The other five booklets discuss the way of life of the Indians in the major geographic regions of Canada. The descriptions include location and environment, population and languages, shelters and settlements, social organization, subsistence, trade, weapons, technology, recreation, clothing, and ritual and religion.

_____. *The Round Lake Ojibwa*. Art and Archaeology Occasional Papers. Toronto: Royal Ontario Museum, 1962.

A descriptive monograph on the natural environment, economics, material culture, social organization, and religion of the Ojibway Indians on the Round Lake Reserve, approximately 300 km north of Sioux Lookout, Ontario.

Ryerson, Stanley B. *The Founding of Canada: Beginnings to 1815*. 2nd ed. Toronto: Progress Books, 1975.

A Marxist interpretation of Canadian history. Ryerson studies the forces that shaped Canada and suggests reasons why Canada developed in the way that it has.

Ryga, George. *The Ecstasy of Rita Joe*. Vancouver: Talonbooks, 1970.

A powerful drama focusing on the contemporary Indian. The play gives a sharp image of the mutual distrust and frustration that exists between Indians and non-Indians.

_____. *Indian*. Searchlights Series. Toronto: Book Society, 1967.

The play portrays the plight of the modern Indian living in a world of white supremacy. An interesting drama, good in combination with the play *The Ecstasy of Rita Joe*.

Saint Pierre, Paul. *Breaking Smith's Quarter Horse*. Toronto: McGraw-Hill Ryerson, 1966.

This simple narrative is structured around the main character's desire to have a quarter horse broken "Indian-style". His desire draws him into a series of humorous incidents with Ol' Antoine and other local Indians.

Shimony, Annemarie Anrod. *Conservatism Among the Iroquois at the Six Nations Reserve*. Yale University Publications in Anthropology, no. 65. New Haven, Conn: Department of Anthropology, Yale University, 1961.

The Longhouse religion, still a vital force on the reserve, has contributed to the conservatism of the Iroquois. As with many Indian religions, the Longhouse is also a social system based on hereditary rank and position. The author first describes the social organization, functionaries, and hereditary chiefs of the Longhouse people; then she describes their rituals, conventions, life cycle, and medicine.

Smith, David. *Canada: Discovering Our Heritage*. Toronto: Ginn, 1977.

This book divides Canadian history from 1500 to 1867 into twelve study units. Each unit opens with a contemporary problem, traces its origins to historical events and attitudes, and then follows the problem back to the contemporary situation. Numerous questions, illustrations, and research activities help students to understand the continuance of the past in the present.

Smith, Derek G., ed. *Canadian Indians and the Law: Selected Documents. 1663-1972*. Carleton Library. Toronto: Macmillan, 1975.

This volume presents a selection of historically important or illustrative documents pertaining to the legal status of Indians in Canada. The major periods covered are: British colonial rule to 1826, Confederation, the British North America Act, the Indian Act, the treaties. Judicial decisions are not included.

Spencer, Robert F. *The North Alaskan Eskimo: A Study in Ecology and Society*. Bureau of American Ethnology Bulletin, no. 171. Toronto: General Publishing, 1959.

The original purpose of this study was to examine the degree of economic and social disintegration that occurred in North Alaskan Inuit society in the early 1950s as a result of the introduction of a money-eyed economy. Drawing on the accounts of older residents of various settlements in the Point Barrow area, the author compiled a detailed description of the traditional culture of these people. The description includes material culture, family and kinship, local economy, religion, and legends.

Stanbury, W. T. *Success and Failure: Indians in Urban Society*. Vancouver: University of British Columbia Press, 1975.

Since most government services to Indians are directed to the reserves, the authors undertook an extensive study of the social and economic survival of urban Indians in British Columbia. Their research presents a thorough statistical analysis of the reasons underlying Indian success or failure in an urban environment.

Stanley, George F. *The Birth of Western Canada: A History of the Riel Rebellions*. 2nd ed. Toronto: University of Toronto Press, 1961.

Stanley was the first historian to write an objective history of the Riel Rebellions, free from the religious and racial biases that characterized previous interpretations of the events. His well-documented text remains a classic work on this period of Canadian history.

Steiner, Stan. *The New Indians*. New York: Dell, 1968.

In the early 1960s in the United States, a new group of Indians emerged who were college-educated, articulate, and militant. Steiner shows how this group formed the vanguard of the red power movement that brought the Indians' discontent with contemporary conditions to the attention of other Americans. He also shows how the group generated renewed pride and a sense of political action in the Indian peoples themselves.

Surtees, Robert J. *The Original People*. Toronto: Holt, Rinehart and Winston, 1971.

Surtees examines the evolution of the Canadian Indians from initial protectors of the Europeans to protégés. He shows the vital role of the Department of Indian Affairs in Canadian history and uses documents, stories, statements, and questions to illustrate the changes that took place in the relationship between Indians and Europeans.

Sutherland, Ivan L., ed. *The Maori People Today: A General Survey*. Toronto: Oxford University Press, 1940.

Although the principal focus of this collection of essays is on the situation of the Maori in the 1930s, their traditional culture and history are also presented. The last essay describes the apparent state of transition faced by the Maori as they entered the 1940s.

Symington, Fraser. *The Canadian Indian: The Illustrated History of the Great Tribes of Canada*. Toronto: McClelland and Stewart, 1969.

*The Canadian Indian* is a comprehensive review of the pre-contact cultures and the post-contact history of the major Canadian Indian groups, illustrated throughout with many photographs. The author first describes Indian origins and the lifestyles that were eventually established in seven geographic areas. Then he outlines the history of the Indian groups and the ever-increasing European dominance from the time of contact to the end of the Indians' independence in the late 1800s.

Thériault, Yves. *Agaguk*. Toronto: McGraw-Hill Ryerson, 1967.

A powerful novel about the Canadian North, *Agaguk* is a dramatic and moving story that describes the experiences of a young Inuit hunter who leaves his father's tribe to live with his wife in the northern wilderness.

_____. *Agoak: The Legacy of Agaguk*. Toronto: McGraw-Hill Ryerson, 1979.

This novel depicts the clash of two strong cultures. Thériault tells the story of Agoak, a modern Inuit who personifies the contemporary world of the modern Arctic. He scorns the world of his grandfather Agaguk. *Agoak* is in every way a reverse mirror image of *Agaguk*, Thériault's earlier novel.

Thrasher, Anthony Apakark. *Thrasher: Skid Row Eskimo*. Toronto: Griffin House, 1976.

While in prison for manslaughter, Thrasher wrote the account of his painful and desperate life, from his boyhood on the traplines, to skid row in the city, and finally to prison. A simple narrative style serves to emphasize the brutality of the life he experienced as an Inuit between two worlds, who became hopelessly lost in alcohol.

Trigger, Bruce G. *The Impact of Europeans on Huronia*. Problems in Canadian History Series. Toronto: Copp Clark, 1969.

Trigger chronicles Huronia, a large area south of Georgian Bay, in the early seventeenth century. He begins with a description of the Huron Indians who originally lived in the area and ends with the onslaught of the Iroquois in 1648.

Troyer, Warner. *No Safe Place*. Toronto: Clarke, Irwin, 1977.

In this hard-hitting exposé of mercury pollution, the author examines the issue that centred on the Indian communities of White Dog and Grassy Narrows in northwestern Ontario. The author feels that no place is safe from industrial pollution and government duplicity.

Tyrrell, James W. *Across the Sub-Arctics of Canada: A Journey of 3,200 Miles by Canoe and Snowshoe Through the Hudson Bay Region*. Coles Canadiana Collection. Facsimile ed. Toronto: Coles, 1973.

In 1893, the Tyrrell brothers and their Indian canoeists set out to explore the Hudson Bay area for the Canadian Geological Survey. Their account of this incredible journey has all the aspects of high adventure, showing their battles with the inhospitable and unknown elements and with the land. The account also provides insights into the frontier settlements that they met along the way.

Underhill, Ruth M. *Red Man's Religion: Beliefs and Practices of the Indians North of Mexico*. Chicago: University of Chicago Press, 1965.

Underhill identifies ceremony as the focal element of the religions of the North American Indians before contact. In the opening chapters, she looks at various aspects of religious beliefs and practices common to many groups. Then she describes ceremonialism, with the emphasis on a comparison of planting ceremonies among different groups.

Union of B.C. Indian Chiefs. *A Declaration of Indian Rights: The B.C. Indian Position Paper*. Vancouver: Union of B.C. Indian Chiefs, 1970. Available free of charge.

In 1969, the federal government circulated a white paper proposal on Indian policy that would terminate federal obligations to status Indians across Canada. The response of the Union of B.C. Indians, in a position paper known as "the brown paper", called for a reaffirmation and strengthening of these obligations in the modern context. In Part I of the position paper, the Indians put forward the basic philosophies that should be reflected in Indian policy. In Part II, they outlined their demands in terms of specific policy and programs.

Valentine, Victor F., and Vallee, Frank G., eds. *Eskimo of the Canadian Arctic*. Carleton Library. Toronto: McClelland and Stewart, 1978.

The papers in this book, which describe aspects of both traditional and contemporary Inuit culture, were chosen to illustrate the flexibility of Inuit social organization and modernization. A broad range of subjects is covered, from prehistory, linguistics, and religion in traditional culture to education and community organization in modern Inuit culture.

Vastokas, Romas K., and Vastokas, Joan M. *Sacred Art of the Algonkians: A Study of the Peterborough Petroglyphs*. Peterborough, Ont.: Mansard Press, 1973.

Near Peterborough lies the largest concentration of prehistoric Indian rock carvings in Canada. This study examines in great detail the carvings and their relation to Algonkian culture and spirituality. Historical, ethnographic, and comparative sources are used to interpret the images and their meaning. Numerous photographs and drawings illustrate the book.

Wagley, Charles, and Galvao, Eduardo. *Tenetehara Indians of Brazil: A Culture in Transition*. New York: AMS Press, 1969.

Despite long contact with Europeans and later with Brazilians, the Tenetehara Indians of the Pindare River area in northern Brazil still retained much of their aboriginal culture when this ethnographic study was made in 1941-42 and 1945. Although the Indians are slowly merging with the local rural population, the author was easily able to identify and observe their distinct culture, including social organization, economic, personal, and religious life, and mythology and folklore.

Wagner, Norman E.; Toombs, L. E.; and Riegart, E. R. *The Moyer Site: A Pre-Historic Village in Waterloo County*. Waterloo, Ont.: Wilfrid Laurier University Publications, 1974.

*The Moyer Site* is an archaeological report on the findings and analysis of an early Neutral Indian village dated at A.D. 1400. This was the first Neutral site discovered west of the Grand River. In detail, the authors describe the physical site and the village components and layout; they also analyse the findings, which include pottery, ceramics, and fauna.

Wallace, Anthony F. C. *Religion: An Anthropological View*. New York: Random House, 1966.

Wallace examines the basic and universal processes of religious behaviour from a psychological, social, and cultural point of view, using examples of specific religious rituals as evidence of the basic elements.

Watkins, Mel, ed. *Dene Nation: The Colony Within*. Toronto: University of Toronto Press, 1977.

The Mackenzie Valley Pipeline Inquiry served a much broader function than simply studying the feasibility of a northern gas pipeline. It acted as a forum on the future of the Canadian North. Although many educated specialists spoke before the Inquiry, Justice Berger was most moved by the simple but eloquent statements of the Dene Indians who have presented a land claim for the Mackenzie Valley. A selection of presentations, both Native and non-Native, illustrates the political, social, economic, and cultural stakes involved for the Dene Indians and for Canada.

Waubageshig, ed. *The Only Good Indian: Essays by Canadian Indians*. Toronto: New Press, 1970.

A collection of Indian plays, poems, speeches, and prose. The writings reflect the manipulation and destruction caused by non-Indian attitudes and propose ways of reconstructing the contemporary environment for Native peoples.

Weaver, Sally M. *Medicine and Politics Among the Grand River Iroquois: A Study of the Non-Conservatives*. Publications in Ethnology, no. 4. Ottawa: National Museums of Canada, National Museum of Man, 1972.

Weaver measures the acculturation of the Iroquois on the Six Nations Reserve in the area of non-Indian medical and health services. Specifically, she looks at the adherence to these medical and health concepts among the Christian or non-conservative residents, as compared with the adherence among the traditional Longhouse or conservative residents. She also discusses the historical background of general acculturation, characteristic socio-cultural patterns of conservatives and non-conservatives, and contemporary community participation and response to modern medical technology.

Wiebe, Rudy. *The Scorched-Wood People*. Toronto: McClelland and Stewart, 1977.

Wiebe has drawn powerful profiles of Riel and Dumont in this historical novel of the desperate days of the Northwest Rebellions, giving to the Métis struggle for self-government a balanced and sympathetic treatment. The unusual title refers to a term for Métis which was more common in Riel's time – the "bois-brûlé".

Wolcott, Harry F. *A Kwakiutl Village and School*. Case Studies in Education and Culture. Toronto: Holt, Rinehart and Winston, 1967.

In this study, conducted in 1962, Wolcott illustrates the basic tension that arises between the antithetical goals of community and school. Part I deals with village life in a Kwakiutl community and the informal social environment in which village children learn local values. Part II deals with the formal education program and values that are presented by the teacher and the "white", middle-class curriculum.

Wright, J. V. *Ontario Pre-History: An Eleven-Thousand-Year Archaeological Outline*. Ottawa: National Museums of Canada, 1972.

Wright has avoided the use of technical terms and concepts in this outline of Ontario prehistory. The work is a review of the archaeological evidence and interpretation of early Indian cultures and includes maps of sites and photographs of artefacts.

Wuttunee, William I. C. *Ruffled Feathers: Indians in Canadian Society*. Calgary: Bell Books, 1971.

William Wuttunee was one of the few Canadian Indians to speak out in favour of the integrationalist philosophy of the 1969 white paper on Indian policy. Wuttunee discusses the political positions and underlying attitudes of Indian organizations in the emergence of red power in Canada. His perspective offers a stimulating and provocative contrast to most contemporary Indian views.

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# Films and Videotapes

## Catalogue:

Canada, Department of Indian Affairs and Northern Development. *Films on Indians and Inuit of North America: 1965-1978*. Ottawa: Public Communications and Parliamentary Relations Branch, 1978. Available free of charge.

A catalogue of films on the North American Indians and Inuit.

## Films:

*Age of the Buffalo*. National Film Board, 1964. 16 mm, colour, 14 min.

From paintings of the mid-1800s, this animated film creates a picture of the buffalo hunt as both the Indians and the white hunters practised it.

*Archaeological Dating: Retracing Time*. Bert Van Bork, 1976. 16 mm, colour, 18 min. Distributed by Visual Education Centre.

This film shows methods used by archaeologists to find artefacts and to date them.

*The Arctic Islands: A Matter of Time*. The Nature of Things. CBC, 1976. 16 mm, colour, 57 min. Distributed by National Film Board.

This visually spectacular film shows areas north of the sixtieth parallel. It captures the beauty of the inhabitants and points out the natural features that determine their survival.

*The Ballad of Crowfoot*. National Film Board, 1968. 16 mm, colour, 10 min.

From paintings of the mid-1800s, this animated film creates a convincing picture of the opening of the Canadian West. The words and music are by Willie Dunn, a Micmac from Montreal.

*Beads and Leather of Manitoba, by Cecilia Ross*. B.T. Film Sound, 1979. 16 mm, colour, 10 min. Distributed by North American Indian Films.

Cecilia Ross, a Swampy Cree Indian, makes beautiful leather clothing decorated with intricate beadwork. In the film, she makes a jacket for her husband.

*Note: A teacher's package is available with each film from North American Indian Films. The package includes booklets, maps, charts, activity sheets, and lists of additional resources.*

*Behind the Masks*. National Film Board, 1973. 16 mm, colour, 37 min.

A fascinating look at the meaning behind the masks of the North Pacific Coastal Indians.

*Below Zero*. National Film Board and Department of Indian Affairs and Northern Developmemt, 1970. 16 mm, colour, 107 min.

This film shows that various peoples in a number of countries in the Arctic area have not only adapted their lifestyle to the cold but, despite the all-pervading ice and snow, have also maintained and even improved the quality of their life.

*The Berger Inquiry*. The Berger Inquiry, 1976. 16 mm, colour, 30 min. Distributed by Canadian Filmmakers Distribution Centre.

An overview of the Berger Inquiry into the Mackenzie Valley Pipeline controversy and of the various viewpoints expressed.

*Bill Cosby on Prejudice*. Bill Cosby, 1971. 16 mm, colour, 25 min. Distributed by International Tele-Film.

The film shows how a bigot feels towards other nationalities, women, and young and old people.

*By Instinct a Painter*. CBC, 1971. 16 mm, colour, 24 min. Distributed by Visual Education Centre.

Alan Sapp, a Cree Indian who neither reads nor writes, shows the life of his people on a reserve near North Battleford, Saskatchewan, through his paintings.

*Can Primitive People Survive?* Encyclopaedia Britannica Films, 1977. 16 mm, colour, 22 min. Distributed by Visual Education Centre.

In two separate sections, the film examines the cultures of a tribe of Pygmies in Zaire, Africa, and of some Inuit in the Canadian Arctic.

*Charley Squash Goes to Town*. National Film Board, 1969. 16 mm, colour, 4 min.

This animated film, based on an Indian comic strip character created by Duke Redbird, shows that Indian children should not always follow the advice of well-meaning adults (Indians and non-Indians) to work hard in school, be successful, and go to the city.



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*Circle of the Sun*. National Film Board, 1961. 16 mm, colour, 29 min.

At one of the last gatherings of the Blood Indians of Alberta, the exciting spectacle of the Sun Dance was filmed. In addition to showing the dance, the film reflects the predicament of the younger generation – the Indians who have relinquished their ties with their own people, but have not yet found a firm place in a changing world.

*Cold Journey*. National Film Board, 1972. 16 mm, colour, 75 min.

The story of a young Indian who is torn between the non-Indian world which he rejects and the Indian world of which he knows little. The film depicts the young Indian's struggle for identity and the circumstances that lead to his tragic death.

*The Colors of Pride*. Henning Jacobsen Productions (for Department of Indian Affairs and Northern Development), 1973. 16 mm, colour, 28 min. Distributed by National Film Board.

An introduction to four Canadian Indian painters whose work has aroused national and international interest in recent years. Despite the differing styles and origins of these artists, the canvases reflect their common heritage. The painters are Norval Morriseau, Alan Sapp, Alex Janvier, and Daphne Odjig.

*Cree Hunters of Mistassini*. Challenge for Change. National Film Board, 1974. 16 mm, colour, 58 min.

During the winters, since times predating agriculture, the Cree of Mistassini have gone to the bush of the James and Ungava bays area to hunt. This sensitive film expresses the Cree beliefs and the ecological principles that are the foundation of their lives.

*The Cree of Paint Hills*. The Nature of Things. CBC, 1976. 16 mm, colour, 57 min. Distributed by National Film Board.

This film depicts aspects of life in a Cree settlement, located on the east coast of James Bay, that illustrate the traditional lifestyle of the Cree and their adaptation to changing technology. An excellent contrast to the film *People of the Sacred Circle*.

*Cree Way*. National Film Board, 1977. 16 mm, colour, 26 min.

The Cree people at Rupert House on James Bay have undertaken the development of curriculum for the schools in their community. Local control of education has become a reality for this group of Indian people.



*The Emerging Eskimo*. Centron Productions, 1972. 16 mm, colour, 15 min. Distributed by International Tele-Film.

This film documents the impact of Europeans upon the Inuit and the Inuit acceptance of, and eventual dependence upon, modern technology.

*Eskimo Artist: Kenojuak*. National Film Board, 1964. 16 mm, colour, 20 min.

Kenojuak is a well-known Inuit artist whose beautiful prints are sold widely across North America. This film shows how her drawings are transferred to stone and then printed.

*Five Foot Square*. Vytautas Petrulis and Romas Vastokas, 1967. 16 mm, colour, 29 min. Distributed by Visual Education Centre.

An expedition by archaeology students and instructors from Trent University is the subject of this film. Each step of the expedition is discussed, from selecting the site to the various scientific tests to which each piece is subjected in establishing its history.

*Fort Good Hope*. National Film Board, 1977. 16 mm, colour, 47 min.

This film presents the apprehensions of the Native peoples with regard to the Mackenzie Valley Pipeline – the effects it would have on their hunting, land title, and other facets of their lives.

*God Help the Man Who Would Part With His Land*. National Film Board, 1971. 16 mm, b/w, 47 min.

The Canadian government has claimed two islands in the Saint Lawrence River, near Cornwall, Ontario, and is allowing developers to subdivide the land for summer cottages. The Mohawk Indians of the Saint Regis Reserve are contesting the government's right to do this.

*The Greenlanders*. Challenge for Change. National Film Board, 1973. 16 mm, colour, 37 min.

The native people of Greenland were centralized and grouped along the coast of the island so that Denmark could more readily provide them with housing, health, and other government services.

*Haida Carver*. National Film Board, 1964. 16 mm, colour, 12 min.

On Canada's Pacific Coast, a young Haida Indian artist shapes miniature totems from argillite. The film follows the artist to the island where he finds the stone and shows how he carves it.

*I Heard the Owl Call My Name*. Learning Corporation, 1974. 16 mm, colour, 80 min. Distributed by Marlin Motion Pictures.

A powerful story of an Anglican priest who works among the Indians of British Columbia and who comes to accept Indian values when he realizes that he is dying.

*Images Stone B.C.* National Film Board, 1977. 16 mm, colour, 8 min.

This film shows the contents of a travelling exhibition of small Indian sculptures. The sculptures are representative of Northwest Coast art and date from approximately 1000 B.C. to the nineteenth century.

*Indian Dialogue*. National Film Board, 1967. 16 mm, b/w, 28 min.

Canadian Indians discuss their concerns, particularly the threat to their culture posed by the predominant non-Indian society. A candid film that reveals the predicament of the non-Indian peoples as well as that of the Indian peoples.

*Indian Woman: Year of Fear*. CTV Television Network, 1976. 16 mm, colour, 25 min.

Over the years, a large number of Indian women have been deprived of their Indian status and privileges as a result of marrying non-Indian men. MacLear reports the traumatic story of the women of the Caughnawaga Reserve and in particular that of Jeannette Lavell who fought her loss of status on the basis of sexual discrimination. A re-enactment of Lavell's court battles is featured.

*Iroquoian Pottery, by Bill Parker*. B.T. Film Sound, 1980. 16 mm, colour, 18 min. Distributed by North American Indian Films.

Bill Parker recreates five examples of Iroquoian pottery, using only ancient methods and tools. Each piece of pottery is hand-formed with the patience and skill of a true craftsman.

*I Was Born Here*. René Fumoleau, 1977. 16 mm, colour, 23 min. Distributed by Marlin Motion Pictures.

The film describes how the Dene people have developed a harmony with their country and how they now fear that the forces of progress will effect changes that will result in the loss of that harmony.

*James Bay*. The Nature of Things. CBC, 1976. 16 mm, colour, 28 min. Distributed by National Film Board.

The social, moral, and ecological problems involved in moving the Cree Indians in northern Quebec in order to make way for a hydro-electric power project are examined.

*Job's Garden*. Boyce Richardson and Jean-Pierre Fournier, 1974. 16 mm, colour, 60 min. Distributed by Canadian Filmmakers Distribution Centre.

Job Bearskin speaks for the Cree Indians along the banks of LaGrand River in northern Quebec. He is concerned about the government's hydro-electric project and how it will destroy the way of life of the Indians and their hunting and fishing economy.

*Joe Jacobs, Stone Carver*. B.T. Film Sound, 1977. 16 mm, colour, 15 min. Distributed by North American Indian Films.

Joe Jacobs, a Cayuga craftsman, carves sculptures in very fine detail.

*Like the Trees*. National Film Board, 1974. 16 mm, colour, 15 min.

Rose, a Métis woman from northern Alberta, escapes an anguished existence in the city by rediscovering her roots among the Woodland Cree.

*The Living Stone*. National Film Board, 1958. 16 mm, colour, 30 min.

This film shows the inspiration, often related to belief in the supernatural, behind Inuit sculpture.

*Man Who Chooses the Bush*. National Film Board, 1975. 16 mm, colour, 29 min.

The story of an independent Métis who is very determined and self-sufficient.

*The Marmes Archaeological Dig*. KIRL-TV, 1972. 16 mm, colour, 18 min. Distributed by Viking Films.

This film describes the oldest fully-documented discovery of early humans in the Western Hemisphere, the remains found at the Marmes site in southeast Washington. The film also explores the techniques that anthropologists, archaeologists, geologists, and other scientists use in the field and in the laboratory to reconstruct the past.

*A Moon Mask, by Freda Diesing*. B.T. Film Sound, 1977. 16 mm, colour, 10 min. Distributed by North American Indian Films.

Freda Diesing is a Haida Indian who creates beautiful works of art. For the film, Freda carves a moon mask out of alder and decorates it with abalone.

*More Than Bows and Arrows*. Cinema Associates (for Alaska Native Film Production), 1978. 16 mm, colour, 56 min. Distributed by North American Indian Films.

This film shows Indian and Inuit contributions to the development of North American government, medicine, agriculture, transportation, science, urban development, environmental use, and show business.

*Mother of Many Children*. National Film Board, Department of Indian Affairs and Northern Development, and Department of the Secretary of State, 1977. 16 mm, colour, 50 min. Distributed by National Film Board.

This film is a very sensitive and moving portrayal of today's Indian woman, who is vividly described as a maker of crafts, a healer, an educator, and a mother. Questions arising from issues such as discrimination and loss of status on marrying a non-Indian man and alcohol and the drinking problem among the Indian youth are brought to light. Women representing the Inuit in the North, the Ojibway in Kenora, and the Mohawk in eastern Ontario are interviewed.

Netsilik Eskimos Series. National Film Board and Education Development Centre (U.S.A.), 1967. Distributed by National Film Board.

Filmed between 1963 and 1965, this series of films shows the traditional, pre-contact way of life of the Netsilik Inuit of the Pelly Bay region in the Canadian Arctic. The films show how the Inuit were able to survive in such a harsh climate by depending on the land and on their own ingenuity. Many of their activities are shown in detail.

*At the Autumn River Camp: Part One*. 16 mm, colour, 26 min.

*At the Autumn River Camp: Part Two*. 16 mm, colour, 33 min.

*At the Caribou Crossing Place: Part One*. 16 mm, colour, 30 min.

*At the Caribou Crossing Place: Part Two*. 16 mm, colour, 29 min.

*At the Spring Sea Ice Camp: Part One*. 16 mm, colour, 27 min.

*At the Spring Sea Ice Camp: Part Two*. 16 mm, colour, 27 min.

*At the Spring Sea Ice Camp: Part Three*. 16 mm, colour, 27 min.

*At the Winter Sea Ice Camp: Part One*. 16 mm, colour, 36 min.

*At the Winter Sea Ice Camp: Part Two*. 16 mm, colour, 36 min.

*At the Winter Sea Ice Camp: Part Three*. 16 mm, colour, 30 min.

*At the Winter Sea Ice Camp: Part Four*. 16 mm, colour, 35 min.

*Building a Kayak: Part One*. 16 mm, colour, 32 min.

*Building a Kayak: Part Two*. 16 mm, colour, 33 min.

*Fishing at the Stone Weir: Part One*. 16 mm, colour, 30 min.

*Fishing at the Stone Weir: Part Two*. 16 mm, colour, 27 min.

*Group Hunting on the Spring Ice: Part One*. 16 mm, colour, 34 min.

*Group Hunting on the Spring Ice: Part Two*. 16 mm, colour, 28 min.

*Group Hunting on the Spring Ice: Part Three*. 16 mm, colour, 33 min.

*Jigging for Lake Trout*. 16 mm, colour, 32 min.

*Stalking Seal on the Spring Ice: Part One*. 16 mm, colour, 25 min.

*Stalking Seal on the Spring Ice: Part Two*. 16 mm, colour, 34 min.

*The Netsilik Eskimo Today*. National Film Board and Education Development Centre (U.S.A.), 1972. 16 mm, colour, 18 min. Distributed by National Film Board.

This film, made from footage obtained during the filming of the Netsilik Eskimos Series, shows the actual life of an Inuit family in the settlement of Pelly Bay. It gives the viewer an insight into the Inuit adaptation to the changes instituted by the federal government such as permanent housing, a school, and a store.

*Nishnawbe-Aski: The People and the Land*. National Film Board, 1977. 16 mm, colour, 28 min.

This film examines the lifestyles of the Treaty No. 9 people on several reserves in northwestern Ontario. The possible implications of changes brought about by industrial pressures from the south are examined.

*Noah*. John Bassett, 1971. 16 mm, colour, 24 min. Distributed by Marlin Motion Pictures.

A filmmaker visits Frobisher Bay to record the activities of Inuit artists. Noah and other artists relive the old days through their art.

*Nunatsiaq: Good Land*. Crawley Films, 1977. 16 mm, colour, 14 min. Distributed by Crystal Bear Films.

This film presents the history of the Inuit: their land, their culture, their reaction to assimilation, their present and future, and their determination to control their own destiny.

*Our Land Is Our Life*. National Film Board, 1974. 16 mm, colour, 58 min.

The Cree of the Mistassini area of northern Quebec have been offered "compensation" by the Quebec government for the effects of the James Bay Power Project. The film presents the issues under these headings: The Conflict, The Hunting Culture, The Schools, The Villages, The Fight for the Land.

*Participation in Tomorrow*. Department of Indian Affairs and Northern Development, 1976. 16 mm, colour, 15 min.

The film provides a comprehensive profile of the economic development of Indian peoples across Canada. The Indians are developing their own industries, including scrap iron salvaging in Saskatchewan, clothing factories in Ontario, fish packaging plants in Quebec, a bicycle plant in Manitoba, and a Bata Shoes subsidiary on an Ontario reserve.

*People of the Sacred Circle*. Man Alive. National Film Board, 1976. 16 mm, colour, 28 min.

This film shows the Indian quest for identity through rediscovery and recreation of traditional ceremonies and customs. The People of the Sacred Circle at the Morley Indian Reserve in Alberta sought respect and appreciation of traditional Indian values. The film describes the conscious effort of Indians seeking their identity and is a contrast to the film *The Cree of Paint Hill* in which identity is not an issue because it has not been lost.

*Pictures Out of My Life*. National Film Board (for Department of Indians Affairs and Northern Development), 1973. 16 mm, colour, 13 min.

The drawings and recollections of Inuit artist Pitseolak, from the book of the same title edited by Dorothy Eber. Pitseolak is one of the most famous of the graphic artists of the Cape Dorset (Baffin Island) artists' colony and co-operative.

*Porcupine Quill Work, by Bernadette Pangawish*. B.T. Film Sound, 1977. 16 mm, colour, 10 min. Distributed by North American Indian Films.

The use of porcupine quills for decorative purposes was almost universal among the Indians and predates the arrival of the Europeans. Bernadette Pangawish is an Odawa Indian from the Wikwemikong Reserve; she has practised her craft for over fifty years. In the film, she decorates a box in a traditional geometric design.

*Sara Smith, Mohawk Potter*. B.T. Film Sound, 1979. 16 mm, colour, 18 min. Distributed by North American Indian Films.

The ancient art of pottery-making is still practised on the Six Nations Reserve. Sara Smith is able to create pots of lasting beauty using contemporary methods and equipment.

*A Silver Chalice, by Jeff Gabriel*. B.T. Film Sound, 1980. 16 mm, colour, 10 min. Distributed by North American Indian Films.

A silversmith of great talent, Jeff Gabriel is a Mohawk who draws upon his Iroquoian background to make a chalice of traditional design but with his own special interpretation.

*These Are My People*. National Film Board, 1969. 16 mm, b/w, 13 min.

This film, shot at Akwesasne, or the Saint Regis Reserve, by an Indian film crew, shows two Indians explaining aspects of the Longhouse religion, culture, and government.

*Time of the Cree*. Gail Singer and Bob Rodgers, 1974. 16 mm, colour, 26 min. Distributed by Canadian Filmmakers Distribution Centre.

Archaeologists examine the past and, through the daily activities of John and Isobel Moose, are able to determine which aspects of the old way of life are continuous and which have been discontinued.

*To Help My People*. Ministry of the Solicitor General, Ontario, 1975. 16 mm, colour, 45 min.

The film documents the progress made by the Native peoples of Ontario in policing their own reserves and the role of the Ontario Provincial Police in supporting this program through its Indian Policing Services Branch.

*To Know the Hurons*. Haverand Productions (for National Museums of Canada), 1977. 16 mm, colour, 29 min. Distributed by National Film Board.

A new style of excavation was used for archaeological work on the remains of a large Huron village north of Toronto.

*Treaty With the Blackfoot*. Canowest-Master Films, 1978. 16 mm, colour, 20 min. Distributed by Crystal Bear Films.

The subject of this film is the history of Treaty No. 7 with the Plains Indians – the events that led up to it and the results – factually presented with actual quotations, historical paintings, and photographs.

*The Trout Lake Cree*. Gene Gregoret, Canada Council, and Boreal Institute, 1970. 16 mm, b/w, 57 min. Distributed by Canadian Film Institute.

This film documents the way of life of the Trout Lake Cree of Alberta, with emphasis on the traditional role of hunting, fishing, and trapping in community life. It describes how these methods of survival have formed the basis of the group's culture and values.

*Village in the Dust*. Imperial Oil, 1962. 16 mm, colour, 19 min. Distributed by National Film Board.

The story of the archaeological excavation of an Indian village site close to Toronto, which was uncovered when a bulldozer brought up ancient skeletons. The film shows the amazing finds of experts from the Royal Ontario Museum and students from the University of Toronto.

*The Visible Woman*. Federation of Women Teachers' Associations of Ontario, 1975. 16 mm, colour, 30 min. Distributed by Marlin Motion Pictures.

The history of women's rights in Canada from 1860 to 1975. The film draws on contemporary materials such as stills, film footage, and quotes.

*A Willow Basket, by Florine Hotomani*. B.T. Film Sound, 1979. 16 mm, colour, 11 min. Distributed by North American Indian Films.

Wickerwork is possibly the earliest method of Indian weaving. Florine Hotomani makes wicker baskets in a variety of shapes and sizes, using a combination of green and mature willows. In the film, Florine weaves a special wall basket.

*Wojeck*. CTV Television Network, 1974. 16 mm, b/w, 53 min.

Drama of an Indian looking for employment in the city. The film shows the hardships that he faces.

## Videotapes:

***A. The following videotapes are available from OECA (now TVOntario).***

*Ballad of Crowfoot*. BPN 580219. B/w, 11 min. Expiry date: August 31, 1985.

Prepared by a National Film Board crew composed of Canadian Indians, this program describes some of the tragic incidents that occurred after the arrival of the Europeans in North America. Illustrations and photographs are from various private collections and public archives. The song that provides the film's commentary was written and composed by Willy Dunn.

*Buffy*. BPN 132704. Colour, 30 min. Expiry date: August 27, 1982.

Buffy Sainte-Marie in concert at Ontario Place.

*Canadian Indian Canvas*. BPN 102010. Colour, 30 min. Expiry date: March 31, 1984.

Three contemporary Indian artists talk about their art, emphasizing the role of their heritage in their works.

*Canadian Indian Arts and Crafts*. BPN 102012. Colour, 30 min. Expiry date: March 31, 1984.

Tom Hill shows how to distinguish real Indian art from imitation art. Several Native people demonstrate their crafts.

*Ed and Sally With the Apulai Indians: Parts One and Two*. BPN 150701-702. Colour, 25 min each. Expiry date: October 31, 1985.

A look at a tribe of Indians that lives in the Amazon River area of Brazil. The Indians talk about their work, their children, and their polygamous system of marriage.

*I Can Get It for You Wholesale*. BPN 111801. Colour, 60 min. Unlimited.

This program traces the history of aboriginal rights in North America. Produced in co-operation with the Department of Native Studies, Trent University.

*Kalahari Hunter Gatherers*. The Education of Mike McManus. BPN 155854. Colour, 25 min. Unlimited.

Anthropologist Richard Lee describes his work among the indigenous peoples of southern Africa.

*Native Land Claims: Parts One and Two*. BPN 132162. Colour, 25 min each. Unlimited.

In the first part, Dr. Ted Chamberlain, Advisor to the Mackenzie Valley Pipeline Inquiry, George Manuel, former President of the National Indian Brotherhood, and Dr. Lloyd Barber, Indian Land Claims Commissioner, discuss Indian land claims.

In the second part, Dr. Lloyd Barber describes his work as mediator between the federal government and the Indians.

*Riel and the National Dream*. BPN 001890. B/w, 30 min. Expiry date: September 17, 1982.

This program examines the Northwest Rebellion of 1885 through the eyes of three personalities: Louis Riel, Gabriel Dumont, and Sir John A. Macdonald.

*Saving a Big Land*. BPN 113210. Colour, 30 min. Unlimited.

This program explores the global conflict created by the need for both energy and ecological balance. The focus is on Alaska, with its rich oil reserves, and on the need to preserve, not exploit, the Alaskan wildlife and the Inuit people.

*The Social Order*. BPN 582605. B/w, 29 min. Expiry date: February 28, 1983.

Produced by the Canadian Broadcasting Corporation and the Council of Ministers of Education, this program examines the changes in the way of life of the North American Indian that were caused by the coming of the Europeans. The past and present social structures of the Longhouse people, the West Coast Indians, and the Native peoples of the Canadian Shield are described.

*The Useful Arts*. BPN 582606. B/w, 30 min. Expiry date: February 28, 1983.

Jasper Hill talks about Native ceremonials; Elizabeth Samson, a Cree, talks about the Sun Dance; Ernest Willie, a Kwakiutl and an Anglican Minister, talks about the Potlatch ceremony; Basil Johnston talks about visions.

*Village in the Dust*. BPN 581903. Colour, 18 min. Expiry date: March 31, 1985.

This program, which was produced by Imperial Oil, documents an archaeological investigation of a prehistoric Indian village at Pickering, Ontario. The finds are interpreted at the Royal Ontario Museum.

***B.*** *The following videotapes are available from the Alberta Native Communications Society.*

*The Bigstone March*. Colour, 59 min.

In the spring of 1981, the members of the Bigstone band in Wabasca, Alberta, marched to Ottawa to demand better living conditions. This videotape documents the event.

The program is also available in two segments of one-half hour each.

*The Constitution Question*. Colour, 29 min.

Native leaders and peoples examine the proposed constitutional plan.

*Economic Development: Parts One, Two, and Three*. 80289-290-291. Colour, 29 min each.

This three-part documentary looks at the economic development of Native peoples from a historical perspective. First it examines the traditional economic system, then the problems that evolved after contact with the Europeans, and finally the new policies of current economic development and the way in which this development is affecting the Native peoples. Observations are also made on the differences between wealthy and poor reserves.

*Education: Parts One, Two, and Three*. 80286-287-288. Colour, 29 min each.

A documentary that examines the state of the education of Native peoples, both past and present. Native educators talk about the need to have control of education and schools for Native peoples in the hands of the Native peoples themselves.

*Health Care*. 80164. Colour, 29 min.

Native peoples have set up their own health care programs in many areas. This videotape documents the work and the concerns of the Native health care workers as they deal with urban and rural health problems among Native peoples.

*Indian Art*. 80296. Colour, 29 min.

Several Native artists show their artistic talents. The program also includes some interviews with gallery owners.

Life of the Inuit Series.

A three-part series that documents a year in the life of the Archie family. The film crew lived with the family, in the North, while filming the programs.

*Life at Shingle Point*. 80292. Colour, 29 min.

This first program shows the traditional life of the Inuit, only slightly touched by modern civilization. Family life is examined, with emphasis on the adaptation by the Inuit to the harsh northern land and climate.

*Jacob Archie – Trapper*. 80293. Colour, 29 min.

Mr. Archie is an adept trapper who continues to live in the traditional manner and who adapts successfully to the demands of both northern nature and southern civilization. Unfortunately, his children cannot speak the Inuit language and are losing their traditional culture.

*A Whale Hunt*. 80294. Colour, 29 min.

In the summer, the Archie family hunts whales, for these animals are extremely important to their survival. This program not only shows the whale hunt, but also celebrates the good things in the simple life of this Inuit family.

*Morning Star*. 80284. Colour, 29 min.

Morning Star is the name of an educational program offered by the University of Alberta in co-operation with Blue Quills School on the Saddle Lake Reserve. Native students who wish to become educators are taught courses relevant to a Native curriculum. Students are given the opportunity to voice their opinions on the types of courses that are available.

*Nechi Alcohol Institute*. 80297. Colour, 29 min.

The Nechi Alcohol Institute in Alberta has one of the most successful programs in the country for dealing with the problems of alcoholism among Native peoples. The institute is also unique because it is run and staffed by Native people. This documentary focuses on the reasons for the success of the institute and on an examination of its programs.

*Portrait of Theresa*. 80165. Colour, 29 min.

Theresa Cardinal, a young Indian woman, left her home on the Saddle Lake Reserve to go to university, but found it necessary to return to the reserve after completing her university education. In this program, Theresa explains her reasons for returning home and the problems that she encountered.

*Profile of Margo Kane*. 80295. Colour, 59 min.

Margo Kane is a young Métis woman who was adopted as a child by non-Native people. She relates the emotional and social problems that she encountered when she was growing up.

This program is also available in two half-hour segments.

*The Sacred Circle*. 80166. Colour, 29 min.

*The Sacred Circle* explains the cosmology and mysticism of Native peoples. It tells the legend of the creation of the earth and of the people by the god Inyan and shows the Sun Dance ceremony through which the Native people gave thanks to their god for creating them.

*Sacred Circle – Recovery*. 80166. Colour, 29 min.

This program traces the effects of European religion and society on the life of the Native peoples. It also shows the attempt that some young Native people are making, with the help of the elders, to recover the spiritual beliefs and ceremonies of the past.

*What Would You Give to See It Again*. Colour, 29 min.

This docu-drama explores and studies the socio-economic problems of Native peoples who live in urban areas. The videotape also shows the Awasis program which is intended to develop Native cultural awareness.

## Brantford

**Brant County Museum**

This museum presents the history of Brant County, showing both the Indian culture and lifestyle and the pioneer lifestyle. Several displays are devoted to the lives of some of the area's prominent historical figures, including Joseph Brant, E. Pauline Johnson, Alexander Graham Bell, and others.

*Open all year.*

May 1 to October 31:
Tuesday to Friday, 12:00 noon to 5:00 p.m.
Saturday and Sunday, 1:00 p.m. to 4:00 p.m.

November 1 to April 30:
Tuesday to Friday, 12:00 noon to 5:00 p.m.
Saturday, 1:00 p.m. to 4:00 p.m.

Group tours by appointment.

For additional information or appointment, contact:

Curator
57 Charlotte St.
Brantford, Ont.
N3T 2W6

**Her Majesty's Chapel of the Mohawks**

The oldest Protestant church in Ontario, this chapel was built in 1785. The graves of Captain Joseph Brant and his son, John Brant, are here.

*Open all year, by appointment.*

For additional information or appointment, contact:

Rev. K. Gardiner
86 East Ave.
Brantford, Ont.
N3S 3L7

**Woodland Indian Cultural Educational Centre**

See Six Nations Reserve

## Curve Lake

**Whetung Indian Craft Centre**

A large collection of crafts made by the North American Native peoples. The museum section is especially worth seeing. Visitors can also buy crafts.

*Open all year.*

Daily, 9:00 a.m. to 5:00 p.m.

For additional information, contact:

Whetung Ojibwa Crafts
Curve Lake Indian Reserve
Curve Lake, Ont.
K0L 1R0

## Dryden

**Dryden District Museum**

This collection is located in the tourist bureau adjacent to the "world's largest moose". It contains many display areas, including exhibits of minerals, dinosaur bones, pioneer tools, Indian artefacts, gun collections, various household items, and a sixteen-foot hand-made birch-bark canoe.

*Open all year.*

May 15 to September 11:
Daily, 9:00 a.m. to 7:30 p.m.

September 12 to May 14:
Monday to Friday, 9:00 a.m. to 4:30 p.m.

For additional information, contact:

Mrs. Louise M. Meloney
Curator
284 Government St.
Dryden, Ont.
P8N 2P3

## Keene

**Serpent Mounds Provincial Park**

Point Peninsula Indians used the area as a base camp and a sacred place. They constructed nine earthen burial mounds; the shape of one mound is suggestive of a winding serpent, thus giving the park its name.

This site is the only one of its kind in Canada. Displays, positioned around the archaeological site, describe the local geography, the Indian cultural evolution, the Indian use of resources, the Trent-Severn waterway, and the artefacts and burial goods that have been found.

The park is approximately 16 km southeast of Peterborough, on the north shore of Rice Lake.

A booklet on the mound builders and a teacher's resource guide are available.

*Open May to October.*

Victoria Day weekend to Thanksgiving Day:
Daily, 8:00 a.m. to 6:00 p.m.

For additional information, contact:

May to September:
Serpent Mounds Provincial Park
R.R. 3
Keene, Ont.
K0L 2G0

October to April:
Ministry of Natural Resources
322 Kent St. W.
Lindsay, Ont.
K9V 4T7

## Kleinburg

**McMichael Canadian Collection**

The galleries of Native art include paintings, sculptures, and artefacts by the Inuit and the Woodland and Northwest Coast Indians.

*Open all year.*

Tuesday to Sunday and holiday Mondays,
12:00 noon to 5:30 p.m.

Closed Christmas Day.

Free educational sessions for students by appointment.
Classes Monday to Friday in the mornings.

For appointment, contact:

The Education Director
McMichael Canadian Collection
Kleinburg, Ont.
L0J 1C0

## London

**Longwoods Road Conservation Area**

The Indian village Ska-Nah-Doht is a reproduction of a Neutral Indian village as it might have looked about 400 years ago. Classes under the supervision of teachers can visit the site with the permission of the Lower Thames Valley Conservation Authority.

*Open all year, by appointment.*

To arrange school tours, contact:

Mr. Robert Kelly
Lower Thames Valley Conservation Authority
Longwoods Rd. Conservation Area
R.R. 1
Mount Brydges, Ont.
N0L 1W0

To arrange other tours, contact Ms. Bonnie Butler at the above address.

## Midhurst

**Simcoe County Museum**

This museum contains a permanent collection of Indian and early pioneer materials, as well as a large wing devoted to temporary displays.

*Open all year.*

September to June:
Monday to Saturday, 9:00 a.m. to 5:00 p.m.
Sunday, 1:00 p.m. to 5:00 p.m.

July and August:
Daily, 9:00 a.m. to 6:00 p.m.

For additional information, contact:

Mrs. Bertha Cameron
Director
R.R. 2
Minesing, Ont.
L0L 1Y0

## Midland

**Sainte-Marie Among the Hurons**

A reconstruction of the site of Ontario's first European community and mission. Six of North America's eight French Jesuit martyr saints belonged to this mission.

*Open May to October.*

Victoria Day weekend to Labour Day:
Daily, 10:00 a.m. to 6:00 p.m.

Labour Day to Thanksgiving Day:
Daily, 10:00 a.m. to 5:00 p.m.

Rest of the year, by appointment only, for educational field studies

For appointment, contact:

Ministry of Culture and Recreation
Huronia Historical Parks
Sainte-Marie Among the Hurons
Co-ordinator
Programming and Planning
P.O. Box 160
Midland, Ont.
L4R 4K8

## Napanee

**Lennox and Addington County Museum**

The former county jail, built in 1864, has been converted to a museum. Temporary displays show the history of the county settlement from prehistoric times to the present. Reference books and microfilms are available in the library. A studio-workshop is available for meetings, classes, and orientation of tours.

*Open all year.*

June 1 to August 31:
Tuesday to Sunday and holiday Mondays,
10:00 a.m. to 5:00 p.m.

September 1 to October 31 and April 1 to May 31:
Tuesday to Sunday and holiday Mondays,
1:00 p.m. to 5:00 p.m.

November 1 to March 31:
Tuesday to Friday, Sunday, and holiday Mondays,
1:00 p.m. to 5:00 p.m.

To arrange tours, contact:

Ms. W. Jane Foster
Acting Director
Rear 97 Thomas St. E.
P.O. Box 160
Napanee, Ont.
K7R 3M3

## Niagara Falls

**Lundy's Lane Historical Museum**

Located in the former Stamford township hall building, this collection includes Indian artefacts, military materials, relics from the War of 1812, pioneer utensils, tools, a children's room, a Victorian parlour, costumes, and a display of Cranberry glass. Slide shows are available on the War of 1812, on pioneer life, and on Indian life.

*Open all year.*

May 1 to November 30:
Daily, 9:00 a.m. to 4:00 p.m.

December 1 to April 30:
Monday to Friday, 12:00 noon to 4:00 p.m.

To arrange tours, contact:

Mrs. Margaret Anne Tabaka
5810 Ferry St.
Niagara Falls, Ont.
L2G 1S9

## Owen Sound

**County of Grey and Owen Sound Museum**

The collection is housed in a new building unique in museum design. The displays show the Indian and pioneer cultures of the community. The museum also includes two log houses furnished according to their respective eras, a twenty-six-foot birch-bark express canoe, and demonstrations of early period arts.

*Open all year.*

September 1 to June 30:
Tuesday to Friday, 9:00 a.m. to 5:00 p.m.
Saturday and Sunday, 1:00 p.m. to 5:00 p.m.

July 1 to August 31:
Monday to Saturday, 9:00 a.m. to 5:00 p.m.
Sunday, 1:00 p.m. to 5:00 p.m.

For additional information, contact:

Mr. John J. Landen
975 6th St. E.
Owen Sound, Ont.
N4K 1G9

## Peterborough

**Petroglyphs Provincial Park**

This large display consists of rock carvings on crystalline limestone. The stylized figures represent the mythology of the Algonkians. The rock carvings are historically significant for their unique size and state of preservation. The site is near Nephton, approximately 50 km northeast of Peterborough.

*Open May to October.*

May 1 to June 27:
Daily, 9:00 a.m. to 5:00 p.m.

June 28 to September 1:
Daily, 9:00 a.m. to 7:00 p.m.

September 2 to October 13:
Saturday and Sunday, 9:00 a.m. to 5:00 p.m.
Wednesday to Friday, by appointment only.

For appointment, contact:

Ministry of Natural Resources
P.O. Box 500
Bancroft, Ont.
K0L 1C0

## Six Nations Reserve

**Chiefswood**

Located on Highway 54, this fine old house was the birthplace of the great Indian poetess E. Pauline Johnson. It is a shrine and museum devoted to this internationally-known literary figure.

*Open May to September.*

Victoria Day weekend to Labour Day:
Monday to Friday, 10:00 a.m. to 5:00 p.m.
Saturday, Sunday, and holidays, 10:00 a.m. to 6:00 p.m.

Group tours by appointment.

For appointment, contact:

Six Nations Band Council
Ohsweken, Ont.
N0A 1M0

**Woodland Indian Cultural Educational Centre**

The centre, which includes a museum, a library, and an audio-visual department, was established to provide the public with a place to do research, to study slides, films, and tapes, and to view authentic artefacts. It is located within the city limits of Brantford, Ontario, one-quarter mile north of the historic Her Majesty's Chapel of the Mohawks.

*Open all year.*

Monday to Friday, 9:00 a.m. to 4:00 p.m.
Saturday and Sunday, 10:00 a.m. to 5:00 p.m.

Open later, by appointment only.

For additional information or appointment, contact:

Mrs. Judy Harris
Curator
P.O. Box 1506
Brantford, Ont.
N3T 5V6

## Southampton

**Bruce County Museum**

An extensive collection of both historical and prehistorical materials related to Bruce County is housed in a museum complex that includes an old school building and a modern addition.

*Open May to September.*

Victoria Day weekend to Dominion Day weekend:
Sunday to Friday, 1:00 p.m. to 5:00 p.m.
Saturday, 10:00 a.m. to 5:00 p.m.

Dominion Day weekend to Labour Day:
Monday to Saturday, 10:00 a.m. to 5:00 p.m.
Sunday, 1:00 p.m. to 5:00 p.m.

Special group rate for any group of ten or more persons, by appointment, May 1 to October 15.

To arrange group tours, contact:

Mr. Claus Breede
Director
P.O. Box 180
Southampton, Ont.
N0H 2L0

## Thunder Bay

**Thunder Bay Museum**

This museum contains a collection of Indian artefacts and of pioneer, marine, and military materials.

*Open all year.*

June 15 to September 15:
Daily, 11:00 a.m. to 5:00 p.m.

September 16 to June 14:
Tuesday to Sunday, 1:00 p.m. to 5:00 p.m.

For additional information, contact:

Mr. Gerrie Noble
Curator
219 May St. S.
Thunder Bay, Ont.
P7E 1B5

## Toronto

**Royal Ontario Museum**

The Royal Ontario Museum contains an excellent collection of the arts and crafts of the Native peoples of Canada.

*Open all year.*

Monday, 10:00 a.m. to 6:00 p.m.
Tuesday to Saturday, 10:00 a.m. to 9:00 p.m.
Sunday, 1:00 p.m. to 9:00 p.m.
Closed Christmas and New Year's days

Free gallery tours, weekdays at 12:00 noon and 2:00 p.m.

*Class visits:*

Visits conducted by museum teaching staff:

Monday, 1:00 p.m. to 3:30 p.m.
Tuesday to Friday, 9:00 a.m. to 11:30 a.m. and 1:00 p.m. to 3:30 p.m.

Visits not conducted by museum teaching staff:

Monday, 10:00 a.m. to 1:00 p.m. and 2:30 p.m. to 6:00 p.m.
Tuesday to Friday, 11:30 a.m. to 1:00 p.m. and 2:30 p.m. to 6:00 p.m.

All class visits must be prebooked with the Education Services Department. Applications are accepted by mail only and should be received at least one month in advance. Application forms for visits can be obtained from the school principal or board office.

Send applications to:

Royal Ontario Museum
Head
The Education Services Department
100 Queen's Park
Toronto, Ont.
M5S 2C6

## Windsor

**Hiram Walker Historical Museum**

This fine old house was built by Colonel François Bâby shortly before the War of 1812. During that conflict, it was used as the headquarters of General William Hull, commander of the invading forces. The displays are devoted to the Indian and pioneer European heritages of the Windsor area.

*Open January 2 to December 15.*

Tuesday to Saturday, 9:00 a.m. to 5:00 p.m.
Sunday, 2:00 p.m. to 5:00 p.m.

For additional information, contact:

Mr. R. Alan Douglas
Curator
254 Pitt St. W.
Windsor, Ont.
N9A 5L5

# Addresses of Native Organizations

Association of Iroquois and Allied Indians
Room 908
77 Metcalfe St.
Ottawa, Ont.
K1P 5L6

Canadian Association in Support of the Native Peoples
Suite 904
251 Laurier Ave. W.
Ottawa, Ont.
K1P 5J6

Chiefs of Ontario Office
2nd Floor
22 College St.
Toronto, Ont.
M5G 1K2

Grand Council Treaty No. 3
P.O. Box 1720
Kenora, Ont.
P9N 3X7

Grand Council Treaty No. 9
71 Third Ave.
Timmins, Ont.
P4N 1C2

Indian Association of Alberta
203-11710 Kingsway Ave.
Edmonton, Alta.
T5G 0X5

Indian Commission of Ontario
236 Avenue Rd.
Toronto, Ont.
M5R 2J4

Inuit Tapirisat of Canada
222 Somerset St. E.
Ottawa, Ont.
K1N 6V4

Manitoba Indian Brotherhood
500-275 Portage Ave.
Winnipeg, Man.
R3B 2B3

National Association of Friendship Centres
Suite 2
200 Cooper St.
Ottawa, Ont.
K2P 0G1

National Indian Arts and Crafts Corporation
350 Slater St.
Ottawa, Ont.
K1R 5B7

National Indian Brotherhood
5th Floor
222 Queen St.
Ottawa, Ont.
K1P 5V9

Native Canadian Centre of Toronto
16 Spadina Rd.
Toronto, Ont.
M5R 2S7

Native Council of Canada
Suite 500
170 Laurier Ave. W.
Ottawa, Ont.
K1P 5V5

Ontario Federation of Indian Friendship Centres
Suite 204
234 Eglinton Ave. E.
Toronto, Ont.
M4P 1K5

Ontario Indian Education Council
Suite A2
22 College St.
Toronto, Ont.
M5G 1K2

Ontario Métis and Non-Status Indian Association (OMNSIA)
Suite 30
5385 Yonge St.
Willowdale, Ont.
M2N 5R7

Ontario Native Council on Justice
Suite 510
100 Adelaide St. W.
Toronto, Ont.
M5H 1S3

Ontario Native Women's Association
278 Bay St.
Thunder Bay 'P', Ont.
P7B 1R8

Ontario Regional Liaison Council
c/o Department of Indian Affairs and Northern Development
5th Floor
55 St. Clair Ave. E.
Toronto, Ont.
M4T 2P8

Union of B.C. Indian Chiefs
440 W. Hastings St.
Vancouver, B.C.
V6B 1L1

Union of Ontario Indians
2nd Floor
27 Queen St. E.
Toronto, Ont.
M5C 1R5

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# Addresses of Periodicals

*Artscanada*
Society for Art Publications
3 Church St.
Toronto, Ont.
M5E 1M2

*The Beaver*
Hudson's Bay House
77 Main St.
Winnipeg, Man.
R3C 2R1

*The Canadian*
See *Today Magazine*

*Canadian Dimension*
Suite 801
44 Princess St.
Winnipeg, Man.
R3B 1K2

*The Canadian Forum*
Survival Foundation
3rd Floor
70 The Esplanade
Toronto, Ont.
M5E 1R2

*Canadian Journal of Education*
Canadian Society for the Study of Education
Faculty of Education
University of British Columbia
Vancouver, B.C.
V6T 1Z5

*Canadian Journal of Political Science*
For Canadian Political Science Association
Wilfrid Laurier University Press
Wilfrid Laurier University
Alumni Hall
75 University Ave.
Waterloo, Ont.
N2L 3C5

*Dimensions, Special Editions*
Ontario Métis and Non-Status Indian Association
Suite 30
5385 Yonge St.
Willowdale, Ont.
M2N 5R7

*The Financial Post*
Maclean-Hunter Ltd.
481 University Ave.
Toronto, Ont.
M5W 1A7

*Indian News*
Department of Indian Affairs and Northern Development
Indian and Inuit Affairs Program
Information Services
Ottawa, Ont.
K1A 0H4

*Native Perspective*
Discontinued
National Association of Friendship Centres
Suite 2
200 Cooper St.
Ottawa, Ont.
K2P 0G1

*Ontario History*
The Ontario Historical Society
Room 207
78 Dunloe Rd.
Toronto, Ont.
M5P 2T6

*Perception*
Formerly *Canadian Welfare*
The Canadian Council on Social Development
55 Parkdale Ave.
P.O. Box 3505, Station C
Ottawa, Ont.
K1Y 4G1

*Performing Arts in Canada*
Performing Arts Magazine
P.O. Box 517, Station F
Toronto, Ont.
M4Y 1T4

*Queen's Quarterly*
Queen's University
Kingston, Ont.
K7L 3N6

*Rotunda*
The Royal Ontario Museum
100 Queen's Park
Toronto, Ont.
M5S 2C6

*Today Magazine*
Formerly *The Canadian*
Today Magazine Inc.
Suite 1702
2180 Yonge St.
Toronto, Ont.
M4S 3A2

*Values Education Project Newsletter*
Board of Education for the Borough of Scarborough
Civic Centre
140 Borough Dr.
Scarborough, Ont.
M1P 4N6

# Addresses of Publishers and Audio-Visual Distributors

Academic Press Canada
55 Barber Greene Rd.
Don Mills, Ont.
M3C 2A1

Addison-Wesley (Canada) Ltd.
36 Prince Andrew Pl.
P.O. Box 580
Don Mills, Ont.
M3C 2T8

Alberta Native Communications Society
9311-60 Ave.
Edmonton, Alta.
T6E 0C2

AMS Press Inc.
56 E. 13th St.
New York, NY
10003

The Anglican Book Centre
600 Jarvis St.
Toronto, Ont.
M4Y 2J6

Balli Books International
P.O. Box 730, Station F
Toronto, Ont.
M4Y 2N6

Bell and Howell Ltd.
230 Barmac Dr.
Weston, Ont.
M9L 2X5

Bell Books
Order from Balli Books International

Book Center, Inc.
1140 Beaulac St.
Montreal, P.Q.
H4R 1R8

The Book Society of Canada Ltd.
4386 Sheppard Ave. E.
P.O. Box 200
Agincourt, Ont.
M1S 3B6

The Canadian Advisory Council on the Status of Women
P.O. Box 1541, Station B
Ottawa, Ont.
K1P 5R5

Canadian Film Institute
Suite 1105
75 Albert St.
Ottawa, Ont.
K1P 5E7

Canadian Filmmakers Distribution Centre
Suite 430
144 Front St. W.
Toronto, Ont.
M5J 2L7

Canadian Government Publishing Centre[1]
Supply and Services Canada
Hull, P.Q.
K1A 0S9

Canadian Research Centre for Anthropology
St. Paul University
223 Main St.
Ottawa, Ont.
K1S 1C4

Chimo Publishing
1162 Klarecroft Way
Oakville, Ont.
L6H 3A2

Clarke, Irwin and Co. Ltd.
Clarwin House
791 St. Clair Ave. W.
Toronto, Ont.
M6C 1B8

Coles Publishing Co. Ltd.
Order from H. B. Fenn and Co. Ltd.

Collier-Macmillan (Canada) Inc.
Orders, Accounting, and Customer Service
539 Collier-Macmillan Dr.
Cambridge, Ont.
N1R 5W9

William Collins Sons and Co. Canada Ltd.
100 Lesmill Rd.
Don Mills, Ont.
M3B 2T5

Columbia University Press
562 W. 113th St.
New York, NY
10025

CommCept Publishing
Suite 524
470 Granville St.
Vancouver, B.C.
V6C 1V5

Copp Clark Pitman
517 Wellington St. W.
Toronto, Ont.
M5V 1G1

Cornell University Press
124 Roberts Pl.
P.O. Box 250
Ithaca, NY
14850

Thomas Y. Crowell Co.
Order from Fitzhenry and Whiteside Ltd.

Crystal Bear Films
Suite 2
1730 McPherson Court
Pickering, Ont.
L1W 3E6

CTV Television Network Ltd.
42 Charles St. E.
Toronto, Ont.
M4Y 1T5

Dell Publishing Co., Inc.
One Dag Hammarskjold Plaza
245 E. 47th St.
New York, NY
10017

Department of Indian Affairs and Northern Development (DIAND)
*(For films)*
A/V Central Services
Les Terrasses de la Chaudière, 19th Floor
Hull, P.Q.
K1A 0H4

*(For free publications)*
Information Kiosk
Library Services
Ottawa, Ont.
K1A 0H4

Department of Regional Economic Expansion
Public Information Services Branch
Hull, P.Q.
K1A 0M4

Department of the Secretary of State
Information Services Directorate
Hull, P.Q.
K1A 0M5

Department of Supply and Services
See Canadian Government Publishing Centre

1. Free federal government publications can be obtained from the department or group where they originated. All other federal government publications can be ordered from Canadian Government Publishing Centre or from Renouf Publishing Co. Ltd.

Douglas and McIntyre Ltd.
1615 Venables St.
Vancouver, B.C.
V5L 2H1

E. P. Dutton
Order from Clarke, Irwin and Co. Ltd.

Educational Film Distributors
285 Pesonell Rd.
Don Mills, Ont.
M3B 2V1

H. B. Fenn and Co. Ltd.
2421 Drew Rd.
Mississauga, Ont.
L5S 1A1

Fitzhenry and Whiteside Ltd.
150 Lesmill Rd.
Don Mills, Ont.
M3B 2T5

Free Press
Order from Collier-Macmillan (Canada) Inc.

Gage Publishing Ltd.
164 Commander Blvd.
Agincourt, Ont.
M1S 3C7

General Publishing Co. Ltd.
30 Lesmill Rd.
Don Mills, Ont.
M3B 2T6

Ginn and Co.
3771 Victoria Park Ave.
Scarborough, Ont.
M1W 2P9

Griffin House
(Griffin Press Ltd.)
461 King St. W.
Toronto, Ont.
M5V 1K7

Harper and Row Publishers, Inc.
Order from Fitzhenry and Whiteside Ltd.

Harvard University Press
Order from Book Center, Inc.

Harvest House Ltd., Publishers
4795 St. Catherine St. W.
Montreal, P.Q.
H3Z 2B9

Hollinger House Ltd.
25 Hollinger Rd.
Toronto, Ont.
M5B 3G2

Holt, Rinehart and Winston of Canada Ltd.
55 Horner Ave.
Toronto, Ont.
M8Z 4X6

House of Anansi Press Ltd.
Order from University of Toronto Press

Hurtig Publishers Ltd.
10560 105th St.
Edmonton, Alta.
T5H 2W7

Information Canada/Information Services
See Canadian Government Publishing Centre

Institute for Cross-Cultural Research
4000 Albermale St. N.W.
Washington, DC
20016

International Tele-Film Enterprises Ltd.
47 Densley Ave.
Toronto, Ont.
M6M 5A8

Alfred A. Knopf, Inc.
Order from Random House of Canada Ltd.

Little, Brown and Co. (Canada) Ltd.
See Hollinger House Ltd.

Longman Canada Ltd.
See Academic Press Canada

James Lorimer and Co.
Order from Clarke, Irwin and Co. Ltd.

McClelland and Stewart Ltd.
25 Hollinger Rd.
Toronto, Ont.
M4B 3G2

McGill-Queen's University Press
Order from University of Toronto Press

McGraw-Hill Ryerson Ltd.
330 Progress Ave.
Scarborough, Ont.
M1P 2Z5

Macmillan of Canada
Order from Gage Publishing Ltd.

Mansard Press
Order from Trent University Bookstore

Marlin Motion Pictures Ltd.
47 Lakeshore Rd. E.
Mississauga, Ont.
L5G 1C9

Charles E. Merrill Publishing Co.
Order from Bell and Howell Ltd.

National Film Board
1 Lombard St.
Toronto, Ont.
M5C 1J6

National Museums of Canada
Publishing Division
Ottawa, Ont.
K1A 0M8

Natural History Press
501 Franklin Ave.
Garden City, NY
11530

Negro Universities Press
88 Post Rd. W.
Westport, CT
06881

New American Library of Canada Ltd.
81 Mack Ave.
Scarborough, Ont.
M1L 1M8

New Press
Order from General Publishing Co. Ltd.

North American Indian Films (1979) Inc.[2]
Suite 201
177 Nepean St.
Ottawa, Ont.
K2P 0B4

Oceana Publications
75 Main St.
Dobbs Ferry, NY
10522

OISE Press/Ontario Institute for Studies in Education
Publication Sales
252 Bloor St. W.
Toronto, Ont.
M5S 1V6

OECA/The Ontario Educational Communications Authority (TVOntario)
P.O. Box 200, Station Q
Toronto, Ont.
M4T 2T1

Ontario Government Bookstore[3]
880 Bay St.
Toronto, Ont.

2. A teacher's package is available with each film from North American Indian Films. The package includes booklets, maps, charts, activity sheets, and lists of additional resources.

3. For over the counter sales of Ontario government publications. For mail orders, see Ontario, Ministry of Government Services.

Ontario, Ministry of Education
Communication Services Branch
Queen's Park
14th Floor, Mowat Block
Toronto, Ont.
M7A 1L2

Ontario, Ministry of Government Services[4]
Publications Services Section
5th Floor
880 Bay St.
Toronto, Ont.
M7A 1N8

Ontario, Ministry of the Solicitor General
90 Harbour St.
Toronto, Ont.
M7A 2S1

Ontario Teachers' Federation
1260 Bay St.
Toronto, Ont.
M5R 2B5

Oolichan Books
P.O. Box 10
Lantzville, B.C.
V0R 2H0

Oxford University Press
70 Wynford Dr.
Don Mills, Ont.
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# Glossary

**Aboriginal Rights** Aboriginal rights are property rights that apply to Native peoples "by virtue of their occupation upon certain lands from time immemorial".[1] The basic guarantees of aboriginal rights ensure Native peoples the right to occupy and use the land without interference. Also guaranteed is compensation in cases where the Native peoples choose to give up their rights to the land.

The complete doctrine of aboriginal rights really evolves from several doctrines, developed both in Europe and North America. These deal with: 1) the origins and recognition of aboriginal rights; 2) the legal content of an aboriginal claim to the land; 3) the extinguishment of aboriginal rights; 4) the compensation that must be provided whenever extinguishment takes place.[2]

The complex, and at times confusing, theory of aboriginal rights is important to Native peoples. Native land claims are dependent on the theories of aboriginal rights as accepted by the courts.

**Band List** This list contains the name of every Indian who is entitled to be registered as a member of an Indian band.

**British North America Act** This act, commonly referred to as the BNA Act, gives exclusive legislative authority to the federal government of Canada with regard to registered Indians and to the lands reserved for them under Section 91, subsection 24, of the act.

**General List** This list contains the name of every Indian who is entitled to be registered as an Indian but who is not a member of an Indian band.

**Indian** Section 2, subsection 1, of the Indian Act defines "Indian" as a person who, pursuant to this act, is registered as an Indian or is entitled to be registered as an Indian. The conditions for entitlement are set out in Sections 11 and 12 of the Indian Act.

**Indian Act** The Indian Act was an attempt on the part of the federal government of Canada to bring together and articulate the responsibilities it inherited from the British colonial government. The policy of the Indian Affairs Branch was embodied in the first Indian Act, which was passed in 1876.

The act was modified by various amendments over the years. The last major revision of the act occurred in 1951. Since 1969, there has been considerable discussion between the federal government and Indian bands and associations regarding further revisions to the act.

**Indian Band** A band is composed of Indian people of a specific group who are officially registered as members of that group. Although an Indian band is usually identified with specific reserve land, a significant percentage of Indian band members in Ontario do not live on the land reserved for their band.

**Indian Register** The register is composed of band lists and general lists on which the name of every Indian who is entitled to be registered as an Indian is recorded. This record is maintained by the Department of Indian Affairs and Northern Development.

**Indigenous Peoples** Tribal populations who are the original inhabitants of a particular region or environment, and whose status is regulated wholly or partially by their own customs and traditions or by special laws or regulations, are known as indigenous peoples.

**Inuit** The name "Inuit", meaning "the People", is preferred to "Eskimo" by these people.[3] The Inuit are located mainly in Alaska, Greenland, and northern Canada. They also inhabit the eastern tip of Siberia. It should be noted that those living in Greenland prefer to be called Greenlanders. The Inuit population of Canada is located almost totally in the Northwest Territories, Labrador, northern Manitoba, and northern Quebec.

The Inuit of Canada and the Indians are the original Canadians, though they differ from one another both racially and culturally. The Inuit Arctic culture originated in northern Asia, although it has developed considerably in North America. The Inuit have a reputation around the world for the remarkable society that they have developed in an extremely harsh climate with very few resources at their disposal.

The government has not given the Inuit the same administrative treatment as it has given to the Indians. Therefore, it is best to discuss the Inuit separately.

Though the British North America Act of 1867 grouped the Indians and Inuit together, the Indian Act did not. It produced a separate government agency for Indian Affairs, while the Inuit were governed by whichever federal department was administering the Northwest Territories. Consequently, the Inuit are not treated as band members in the same manner as registered Indians, but are registered with the government as individuals through individual disc numbers.

The political system of the Inuit is not based on band councils, but rather on elected community or settlement councils which have even less autonomy than Indian band councils. Whereas most of the latter are now treated as if they were municipalities, the Inuit councils do not have that status. The federal government administers the Inuit land; the settlement council has, therefore, very limited jurisdiction – only over the actual settlement and its way of life, not over the surrounding area. All important decisions are made by the federal or a provincial government.

1. Peter A. Cumming and Neil H. Mickenberg, eds., *Native Rights in Canada* (Toronto: General Publishing, 1972), p. 13.

2. Ibid.

3. The singular form of this name, used to describe only one person, is Inuk.

**Métis** Historically, the term "Métis" was used to refer to people of mixed Indian and French ancestry. Today, the term is used to include all people of mixed Indian and non-Indian ancestry. The Métis, not being legally classified as registered Indians, are excluded from the provisions of the Indian Act.

Many Métis have continued to identify themselves with their Indian heritage and culture and have merged into Indian bands. However, other Métis, especially in the Prairie provinces, have stayed together as a group and have developed a unique culture and destiny of their own. Being caught between two cultures has posed problems of recognition for the Métis.

In spite of these difficulties, the Métis see themselves as a distinct group. They have formed Métis associations in most of the provinces. These associations were established to deal with the respective governments regarding the issues and concerns of the Métis. Each association is entitled to membership in the Native Council of Canada, the national Métis organization.

**Native Peoples** A term used to denote registered Indians, non-status Indians, Métis, and Inuit collectively when there is no need to define the population boundaries explicitly. In other words, "Native" is a term used to describe the aboriginal people after the period of contact with the Europeans. Prior to the contact period, the aboriginal people were either Indian or Inuit.

**Non-Status Indians** The term "non-status" refers to those persons who are Indian by birth, heritage, and culture, but who are not classified as "Indian" according to the definition in the Indian Act. In 1874, when the federal government began registering the Indians, many families and individuals could not be located; consequently, they were not registered as members of specific Indian bands. Some non-status Indians are descendants of the families that could not be located and also of those Indian people who were missed in the confusion or who boycotted the negotiations as a matter of principle.

Many non-status Indian people are Indians or descendants of Indians who once possessed Indian status. Some elected to forgo their Indian status and become enfranchised. In addition, as stipulated in the Indian Act, Section 12(1)(b), an Indian woman who marries a non-Indian man is no longer "entitled to be registered" as a status Indian. As a consequence of this stipulation, many Indian women have been deprived of their Indian status and of potential Indian status for their children.

**Reserve** Most Indian reserves are set out on land to which the Crown (federal government) has title. The Indians have the right to occupy and use it; however, the ownership of the land remains with the federal or provincial government, depending on the way in which the reserve was created. Further, regardless of which government has title to the land, while it is in the possession of registered Indians, it remains in the jurisdiction of the federal government by virtue of the British North America Act.

**Status or Registered Indians** "Status" Indians are those persons who are registered under, and subject to, the Indian Act. The majority of registered Indians are descendants of families that were registered by the federal government beginning in 1874. Other registered Indians are non-Indian women or descendants of non-Indian women who obtained Indian status through marriage to registered Indian men. As stipulated in the Indian Act, Section 11(1)(f), a non-Indian woman who marries a registered Indian man becomes herself a registered Indian. The children of such a marriage are also registered Indians. Moreover, the woman retains her Indian status even if she is divorced or widowed.

In Ontario, the two terms "status" Indian and "registered" Indian are used almost interchangeably. An Indian person who is registered can live either on or off a reserve.

STOP

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*It should be noted that the position given for each person is that held by him or her at the time of participation in the development of this guideline.*

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*In the acknowledgements below, individual illustrations are listed page by page and numbered, for purposes of identification, left to right, top to bottom, or left to right clockwise, depending on the arrangement of the illustrations.*

Front cover
1. Sandra Lovelace and her children, New Brunswick. Sandra Lovelace, who was deprived of her Indian status when she married a non-Indian man, has been fighting for her rights and the rights of all Native women. Photograph by Stephen Homer.
2. Frontal piece with turquoise inlay by Bill Reid. Photograph by Rudi Haas.
3. Native police officer, Special Constable Lewis, at Tyendinaga Reserve, Ontario. Ministry of Education, Ontario, in co-operation with Ontario Provincial Police.

Back cover
1. Inuit sculptor. Courtesy of Department of Indian Affairs and Northern Development.
2. Inukshuk, an early Inuit art form. Photograph by Paul von Baich.
3. Inuit family in the Canadian North. Photograph by Paul von Baich.

Pages 2-3
Inuit man with sled and dog team in the Canadian North. Photograph by Paul von Baich.

Page 4
Silver bracelet with turquoise and coral inlay by Gerry McMaster. Photograph by Paul von Baich.

Page 5
Inuit artist at work preparing a silk-screen print. Photograph by Paul von Baich.

Pages 8-9
Illustration by Will Davies.

Page 12
Illustration by Will Davies.

Page 13
Archaeological digging site in Ontario. Courtesy of Woodland Indian Cultural Educational Centre.

Page 14
1. Arrowheads and flints. Courtesy of Woodland Indian Cultural Educational Centre.
2. Detail from illustration by Will Davies on pp. 8-9.

Page 15
1. Detail from illustration by Will Davies on pp. 8-9.
2. Indian from Golden Lake Reserve, Ontario, building a canoe. Courtesy of Ministry of Industry and Tourism, Ontario.
3. Cree hunting camp in northern Quebec. Photograph by Paul von Baich.
4. Dugout canoe at 'Ksan, British Columbia. Photograph by Paul von Baich.

Page 16
1. Fishing trap in the Northwest Territories. Photograph by Paul von Baich.
2. Birch-bark basket. Courtesy of Royal Ontario Museum.
3. Mohawk pottery. Courtesy of Royal Ontario Museum.
4. Cree fisherman mending a fishing net. Photograph by Paul von Baich.

Page 17
1. Inuit woman on a snowmobile. Courtesy of Department of Indian Affairs and Northern Development.
2. Detail from illustration by Will Davies on pp. 8-9.

Page 18
Cree woman sewing. Photograph by Rudi Haas.

Page 19
Radar station at Baker Lake, Northwest Territories. Courtesy of Department of Indian Affairs and Northern Development.

Page 20
Justice Thomas Berger, Commissioner for the Mackenzie Valley Pipeline Inquiry. Detail from illustration by Will Davies on pp. 8-9.

Page 21
Friendship wampum belt. Photograph by Paul von Baich.

Page 22
Indian demonstration in the early 1960s. Courtesy of Department of Indian Affairs and Northern Development.

Page 23
1. Sandra Lovelace and her children, New Brunswick. Photograph by Stephen Homer.
2. *The Indian Act, 1951* and *The Indian Act, 1876*. Ministry of Education, Ontario, in co-operation with Department of Indian Affairs and Northern Development.

Page 24
The Canadian Bill of Rights. Ministry of Education, Ontario.

Page 25
1. Inuit whalers in the Northwest Territories. Courtesy of Department of Indian Affairs and Northern Development.
2. Detail from illustration by Will Davies on pp. 8-9.
3. *The James Bay Treaty*. Ministry of Education, Ontario, in co-operation with Department of Indian Affairs and Northern Development.

Page 26
Collage of newspaper clippings related to Native rights and claims. Ministry of Education, Ontario.

Page 27
Detail from illustration by Will Davies on pp. 8-9.

Page 28
Inuit hunters in the Canadian North.

Page 29
1. Inuit mother and child. Photograph by Paul von Baich.
2. Inuit community in the Northwest Territories. Photograph by Paul von Baich.
3. Inuit family. Courtesy of Department of Indian Affairs and Northern Development.

Page 30
The Indian sisterhood at Tobique Reserve, New Brunswick. Detail from illustration by Will Davies on pp. 8-9, based on a photograph by Stephen Homer.

Page 31
1. Jeannette Corbière Lavell, who was deprived of her Indian status when she married a non-Indian man, was one of the first Native women to fight for her rights. Courtesy of CP Press.
2. Harry Daniels, former president of the Native Council of Canada. Courtesy of *Ontario Indian* magazine.
3. Mary TwoAxe-Early, who was also deprived of her Indian status when she married a non-Indian man, took her case to the courts. Courtesy of *The Globe and Mail*.

Page 32
Detail from illustration by Will Davies on pp. 8-9.

Page 33
1. Indian man and boy at a powwow at Morley Reserve, Alberta. Courtesy of Department of Indian Affairs and Northern Development.
2. Peter Martin, or Oronyatekha, Mohawk doctor (1841-1907). Courtesy of Woodland Indian Cultural Educational Centre.
3. Mohawk high steel workers in Montreal, Quebec. Photograph by Rudi Haas.

Page 34
Detail from illustration by Will Davies on pp. 8-9.

Page 35
1. Bata shoe factory on Tyendinaga Reserve, Ontario. Courtesy of Department of Indian Affairs and Northern Development.
2. Mocassin factory on a reserve in northern Alberta. Courtesy of Department of Indian Affairs and Northern Development.
3. Snowshoe factory on the Huron reserve at Loretteville, Quebec. Courtesy of Department of Indian Affairs and Northern Development.
4. Harvesting and packing oysters on Eskasoni Reserve, Nova Scotia. Courtesy of Department of Indian Affairs and Northern Development.

Page 36
1. Native police officer, Special Constable Lewis, at Tyendinaga Reserve, Ontario. Ministry of Education, Ontario, in co-operation with Ontario Provincial Police.
2. Average house on Six Nations Reserve, Ontario, 1980. Courtesy of Woodland Indian Cultural Educational Centre.
3. Cree hunting camp in northern Quebec. Photograph by Paul von Baich.

Page 37
Detail from illustration by Will Davies on pp. 8-9.

Page 38
1. Indian family on Bear Island Reserve, Ontario. Ministry of Education, Ontario.
2. Inuit family. Courtesy of Department of Indian Affairs and Northern Development.

Page 39
The Harper family, Toronto, Ontario. The Harpers founded the Wandering Spirit Survival School, an alternative school for Native children. Photograph by Ursula Heller. Courtesy of Board of Education for the City of Toronto.

Page 40
1. Detail from illustration by Will Davies on pp. 8-9.
2. A friendship centre, the Native Canadian Centre of Toronto, Ontario. Ministry of Education, Ontario.

Page 41
1. Walter Twinn, Chief of the Sawridge Band, Alberta. Courtesy of Alberta Native Communications Society.
2. Native students in class at Espanola High School, Espanola, Ontario. Ministry of Education, Ontario.

Page 42
Detail from illustration by Will Davies on pp. 8-9.

Page 43
Seneca longhouse on Six Nations Reserve, Ontario. Photograph by Rudi Haas.

Page 44
1. Illustration of Indian legend by Lloyd Caibaiosai. Ministry of Education, Ontario.
2. Petroglyphs at Petroglyphs Provincial Park near Nephton, Ontario. Courtesy of Woodland Indian Cultural Educational Centre.
3. Totem pole in British Columbia. Photograph by Paul von Baich.

Page 45
Detail from illustration by Will Davies on pp. 8-9.

Page 46
1. Elementary school on Six Nations Reserve, Ontario. Courtesy of Woodland Indian Cultural Educational Centre.
2. Inuit elementary school at Baker Lake, Northwest Territories. Courtesy of Department of Indian Affairs and Northern Development.
3. Quinte Mohawk School on Tyendinaga Reserve, Ontario. Ministry of Education, Ontario.

Page 47
1. Native student at microcomputer at Espanola High School, Espanola, Ontario. Ministry of Education, Ontario.
2. Inuit teacher's aide. Courtesy of Department of Indian Affairs and Northern Development.

Page 48
1. Tamarack ducks by John Blueboy. Photograph by Paul von Baich.
2. Birch-bark and porcupine-quill box. Courtesy of Royal Ontario Museum.
3. Contemporary beadwork. Photograph by Paul von Baich.

Page 49
1. Artist working on a silk-screen print. Detail from illustration by Will Davies on pp. 8-9.
2. Painting by Benjamin Chee Chee. Courtesy of Department of Indian Affairs and Northern Development.
3. Inuit print. Photograph by Paul von Baich.
4. Painting by Sarain Stump. Courtesy of Department of Indian Affairs and Northern Development.

Page 50
1. Indian artist Norval Morrisseau at work. Courtesy of Department of Indian Affairs and Northern Development.
2. Inuit artist Kenojuak Ashevak at work. Photograph by Rudi Haas.
3. Indian artist Daphne Odjig during a television show on Indian art. Courtesy of Department of Indian Affairs and Northern Development.
4. Indian artist Arthur Shilling at work. Courtesy of Department of Indian Affairs and Northern Development.
5. Inuit soapstone sculpture. Photograph by Paul von Baich.
6. Carved whalebone with abalone inlay. Photograph by Paul von Baich.
7. Steatite stone sculpture by Joe Jacobs. Courtesy of Department of Indian Affairs and Northern Development.

Page 51
Indian poet E. Pauline Johnson, or Tekahionwake (1861-1913). Detail from illustration by Will Davies on pp. 8-9.

Page 52
1. Maria Campbell, author of *Halfbreed*. Courtesy of *Ontario Indian* magazine.
2. Harold Cardinal, author of *The Rebirth of Canada's Indians* and *The Unjust Society*. Courtesy of CP Press.

Page 53
Buffy Sainte-Marie, singer and poet. Courtesy of *Ontario Indian* magazine.

Page 54
Lapp family. Detail from illustration by Will Davies on pp. 8-9.

Page 55
1. New Zealand aborigines. Ministry of Education, Ontario.
2. Indians from Peru. Courtesy of David Bowie and Carol Bowie.
3. Nigerians. Courtesy of David Bowie and Carol Bowie.

Page 57
Illustration by Will Davies.

Page 58
Joseph Brant, or Thayendanegea, a Mohawk Indian who spent many years ensuring Indian land rights (1742-1807). Detail from illustration by Will Davies on p. 57.

Page 76
Detail from illustration by Will Davies on p. 57.

Page 77
Detail from illustration by Will Davies on p. 57.

Page 85
This section of the illustration is based on the painting *Meeting of Brock and Tecumseh, 1812* by C. W. Jefferys. Detail from illustration by Will Davies on p. 57.

Page 90
Detail from illustration by Will Davies on p. 57.

Page 97
Bilingual stop sign in the Canadian North. Courtesy of Department of Indian Affairs and Northern Development.